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ist's Vade Mecum.

A SELECT MANUAL

OF

AYERS and HYMNS.

Composed, Selected and Arranged by

EDWIN F. MacGONIGLE., comp

SECOND EDITION.

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✠ JACOBUS FRIDERICUS.

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✠ PATRITIUS JOANNES.

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PRAYER

BEFORE ✠ SAYING ✠ THE ✠ OFFICE.

APERI, Dómine, os meum ad benedicéndum nomen sanctum tuum: munda quoque cor meum ab ómnibus vanis, pervérsis et aliénis cogitatiónibus: intelléctum illúmina, afféctum inflámma; ut digne, atténte ac devóte hoc Offícium beátæ Maríæ Vírginis recitáre váleam, et exaudíri mérear ante conspéctum divínæ Majestátis tuæ. Per Christum Dóminum nostrum.

℟. Amen.

Dómine, in unióne illíus divínæ intentiónis qua ipse in terris laudes Deo persolvísti, has tibi Horas persólvo.

OPEN thou my mouth, O Lord, to bless thy holy name: cleanse my heart also from all vain, perverse and distracting thoughts: enlighten my understanding, inflame my affections, that I may recite this Office of the Blessed Virgin Mary with worthy attention and devotion, and may deserve to be heard in the sight of thy divine Majesty. Through Christ our Lord.

℟. Amen.

O Lord, I offer these Hours to thee, in union with that divine intention wherewith thou didst thyself offer praises to God, while thou wast on earth.

VESPER-OFFICE

OF THE

Blessed ✻ Virgin ✻ Mary.

AVE, MARÍA, etc., secreto.

DEUS, ✠ in adjutórium meum inténde.

℟. Dómine, ad adjuvándum me festína.

Glória Patri, et Fílio, * et Spirítui Sancto:

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen. Allelúia.

A Dominica in Septuagesima usque ad Fer. V. in Cœna Domini, loco Alleluia dicitur:

Laus tibi, Dómine, * Rex ætérnæ glóriæ.

HAIL, MARY, etc., secretly.

O GOD, ✠ come to my assistance.

℟. O Lord, make haste to help me.

Glory be to the Father, and to the Son, * and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, * world without end. Amen. Alleluia.

From Septuagesima to Holy Thursday, instead of Alleluia is said:

Ceaseless praise to Thee be given, * O Eternal King of heaven.

A Purificatione usque ad Adventum.

Antiphona. Dum esset Rex.

In Adventu.

Ant. Missus est Gábriel Angelus.

A Nativitate usque ad Purificationem.

Ant. O admirábile commércium!

PSALMUS 109.

DIXIT Dóminus Dómino meo: * Sede a dextris meis:

Donec ponam inimícos tuos * scabéllum pedum tuórum.

Virgam virtútis tuæ emíttet Dóminus ex Sion: * domináre in médio inimicórum tuórum.

Tecum princípium in die virtútis tuæ, in splendóribus sanctórum: * ex útero ante lucíferum génui te.

Jurávit Dóminus, et non pœnitébit eum: * Tu es sacérdos in ætérnum, secúndum órdinem Melchísedech.

Dóminus a dextris tuis, * confrégit in die iræ suæ reges.

Judicábit in natiónibus, implébit ruínas: * conquassábit

From the Purification till Advent.

Antiphon. While the King.

During Advent.

Ant. The Angel Gabriel was sent.

From Christmas-Day to the Purification.

Ant. O marvellous intercourse!

PSALM 109.

THE Lord said to my Lord: * Sit thou at my right hand:

Until I make thy enemies * thy footstool.

The Lord will send forth the sceptre of thy power out of Sion: * rule thou in the midst of thy enemies.

With thee is the principality in the day of thy strength, in the brightness of the saints: * From the womb, before the day-star I begot thee.

The Lord hath sworn, and he will not repent: * Thou art a priest for-ever, according to the order of Melchisedech.

The Lord at thy right hand, * hath broken kings in the day of his wrath.

He shall judge among nations, he shall fill ruins: * he shall

cápita in terra multórum.

De torrénte in via bibet: * proptérea exaltábit caput.

Glória Patri, et Fílio, * et Spirítui Sancto:

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

crush the heads in the land of many.

He shall drink of the torrent in the way: * therefore shall he lift up the head.

Glory be to the Father, and to the Son, * and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, * world without end. Amen.

A Purificatione usque ad Adventum.

Ant. Dum esset Rex in accúbitu suo, nardus mea dedit odórem suavitátis.

Ant. Læva ejus.

From the Purification till Advent.

Ant. While the King was at his repose, my spikenard sent forth the odor thereof.

Ant. His left hand.

In Adventu.

Ant. Missus est Gábriel Angelus ad Maríam, Vírginem desponsátam Joseph.

Ant. Ave, María.

During Advent.

Ant. The Angel Gabriel was sent to Mary, a Virgin espoused to Joseph.

Ant. Hail, Mary.

A Nativitate usque ad Purificationem.

Ant. O admirábile commércium! Creátor géneris humáni animátum corpus sumens, de Vírgine nasci dignátus est, et procédens homo sine sémine, largítus est nobis suam Deitátem.

Ant. Quando natus es.

From Christmas-Day to the Purification.

Ant. O marvellous intercourse! The Creator of mankind, taking a body with a living soul, vouchsafed to be born of a Virgin: and becoming man without man's concurrence, bestowed upon us his Deity.

Ant. When thou wast born.

Psalmus 112.

LAUDÁTE, púeri Dóminum: * laudáte nomen Dómini.

Sit nomen Dómini benedíctum, * ex hoc nunc, et usque in sæculum.

A solis ortu usque ad occásum, * laudábile nomen Dómini.

Excélsus super omnes gentes Dóminus, * et super cœlos glória ejus.

Quis sicut Dóminus Deus noster, qui in altis hábitat, * et humília réspicit in cœlo et in terra?

Súscitans a terra ínopem, * et de stércore érigens páuperem:

Ut cóllocet eum cum princípibus, * cum princípibus pópuli sui.

Qui habitáre facit stérilem in domo, * matrem filiórum lætántem.

Glória Patri, et Fílio, * et Spirítui Sancto:

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

Psalm 112.

PRAISE the Lord, ye children: * praise ye the name of the Lord.

Blessed be the name of the Lord, * from henceforth, now and for-ever.

From the rising of the sun unto the going down of the same, * the name of the Lord is worthy of praise.

The Lord is high above all nations, * and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high, * and looketh down on the low things in heaven and in earth?

Raising up the needy from the earth, * and lifting up the poor out of the dung-hill:

That he may place him with princes, * with the princes of his people.

Who maketh a barren woman to dwell in a house, * the joyful mother of children.

Glory be to the Father, and to the Son, * and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, * world without end. Amen.

A Purificatione usque ad Adventum.

Ant. Læva ejus sub cápite meo, et déxtera illíus amplexábitur me.

Ant. Nigra sum.

In Adventu.

Ant. Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Allelúia.

Ant. Ne tímeas, María.

A Nativitate usque ad Purificationem.

Ant. Quando natus es ineffabíliter ex Vírgine, tunc implétæ sunt Scriptúræ: sicut plúvia in vellus descendísti, ut salvum fáceres genus humánum: te laudámus, Deus noster.

Ant. Rubum quem víderat Móyses.

PSALMUS 121.

LÆTÁTUS sum in his quæ dicta sunt mihi: In domum Dómini íbimus.

Stantes erant pedes nostri * in átriis tuis, Jerúsalem.

Jerúsalem, quæ ædificátur ut cívitas: * cujus participátio ejus in idípsum.

Illuc enim ascendérunt tribus,

From the Purification till Advent.

Ant. His left hand is under my head, and his right hand shall embrace me.

Ant. I am black.

During Advent.

Ant. Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women. Alleluia.

Ant. Fear not, Mary.

From Christmas-Day to the Purification.

Ant. When thou wast born of a Virgin, after an ineffable manner, then were the Scriptures fulfilled. Thou didst come down like rain upon the fleece, that thou mightest save mankind: we praise thee, O our God.

Ant. In the bush which Moses saw.

PSALM 121.

I REJOICED at the things that were said to me: * We shall go into the house of the Lord.

Our feet were standing * in thy courts, O Jerusalem.

Jerusalem, which is built as a city: * which is compact together.

For thither did the tribes go

tribus Dómini: * testimónium Israel, ad confiténdum nómini Dómini.

Quia illic sedérunt sedes in judício, * sedes super domum David.

Rogáte quæ ad pacem sunt Jerúsalem: * et abundántia diligéntibus te.

Fiat pax in virtúte tua, * et abundántia in túrribus tuis.

Propter fratres meos et próximos meos, * loquébar pacem de te.

Propter domum Dómini Dei nostri, * quæsívi bona tibi.

Glória Patri, et Fílio, * et Spirítui Sancto:

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

A Purificatione usque ad Adventum.

Ant. Nigra sum, sed formósa, fíliæ Jerúsalem: ídeo diléxit me Rex, et introdúxit me in cubículum suum.

Ant. Jam hiems tránsiit.

In Adventu.

Ant. Ne tímeas, María: invenísti grátiam apud Dóminum:

up, the tribes of the Lord: * the testimony of Israel, to praise the name of the Lord.

Because their seats have sat in judgment, * seats upon the house of David.

Pray ye for the things that are for the peace of Jerusalem: * and abundance for them that love thee.

Let peace be in thy strength, * and abundance in thy towers.

For the sake of my brethren and of my neighbors, * I spoke peace of thee.

Because of the house of the Lord our God, * I have sought good things for thee.

Glory be to the Father, and to the Son, * and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, * world without end. Amen.

From the Purification till Advent.

Ant. I am black but beautiful, O ye daughters of Jerusalem. Therefore hath the King loved me, and brought me into his chamber.

Ant. For winter is now past.

During Advent.

Ant. Fear not, Mary: thou hast found grace with the Lord:

Ecce concípies et páries fílium. Allelúia.

Ant. Dabit ei Dóminus.

A Natívitate usque ad Purificationem.

Ant. Rubum quem víderat Móyses incombústum, conservátam agnóvimus tuam laudábilem virginitátem: Dei Génitrix, intercéde pro nobis.

Ant. Germinávit radix Jesse.

PSALMUS 126.

NISI Dóminus ædificáverit domum, * in vanum laboravérunt, qui ædíficant eam.

Nisi Dóminus custodíerit civitátem, * frustra vígilat qui custódit eam.

Vanum est vobis ante lucem súrgere: * súrgite, postquam sedéritis, qui manducátis panem dolóris.

Cum déderit diléctis suis somnum: * ecce hæréditas Dómini, fílii: merces, fructus ventris.

Sicut sagíttæ in manu poténtis, * ita fílii excussórum.

Beátus vir qui implévit de-

Behold, thou shalt conceive, and shalt bring forth a Son. Alleluia.

Ant. The Lord shall give unto him.

From Christmas-Day to the Purification.

Ant. In the bush which Moses saw unconsumed, we acknowledge thy admirable virginity preserved: intercede for us, O Mother of God.

Ant. The root of Jesse hath budded.

PSALM 126.

UNLESS the Lord build the house, * they labor in vain that build it.

Unless the Lord keep the city, * he watcheth in vain that keepeth it.

It is vain for you to rise before the light: * rise ye after you have sat, you that eat the bread of sorrow.

When he shall give sleep to his beloved: * Behold, the inheritance of the Lord are children: the reward, the fruit of the womb.

As arrows in the hand of the mighty, * so the children of them that have been shaken.

Blessed is the man that hath

sidérium suum ex ipsis: * non confundétur, cum loquétur inimícis suis in porta.

Glória Patri, et Fílio, * et Spirítui Sancto:

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

A Purificatione usque ad Adventum.

Ant. Jam hiems tránsiit: imber ábiit, et recéssit: surge, amíca mea, et veni.

Ant. Speciósa facta es.

In Adventu.

Ant. Dabit ei Dóminus sedem David, patris ejus, et regnábit in ætérnum.

Ant. Ecce ancílla Dómini.

A Nativitate usque ad Purificationem.

Ant. Germinávit radix Jesse, orta est stella ex Jacob: Virgo péperit Salvatórem: te laudámus, Deus noster.

Ant. Ecce, María.

filled his desire with them: * he shall not be confounded, when he shall speak to his enemies in the gate.

Glory be to the Father, and to the Son, * and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, * world without end. Amen.

From the Purification till Advent.

Ant. For winter is now past: the rain is over and gone: arise, my beloved, and come.

Ant. Thou art become beautiful.

During Advent.

Ant. The Lord shall give unto him the throne of David, his father: and he shall reign for-ever.

Ant. Behold the hand-maid of the Lord.

From Christmas-Day to the Purification.

Ant. The root of Jesse hath budded, a star hath arisen out of Jacob: a Virgin hath borne the Saviour: we praise thee, O our God.

Ant. Behold, Mary.

PSALMUS 147.

LAUDA, Jerúsalem, Dóminum: * lauda Deum tuum, Sion.

Quóniam confortávit seras portárum tuárum: * benedíxit fíliis tuis in te.

Qui pósuit fines tuos pacem, * et ádipe fruménti sátiat te.

Qui emíttit elóquium suum terræ: * velóciter currit sermo ejus.

Qui dat nivem sicut lanam, * nébulam sicut cínerem spargit.

Mittit crystállum suam sicut buccéllas: * ante fáciem frígoris ejus quis sustinébit?

Emíttet verbum suum, et liquefáciet ea: * flabit spíritus ejus, et fluent aquæ.

Qui annúntiat verbum suum Jacob, * justítias et judícia sua Israel.

Non fecit táliter omni natióni: * et judícia sua non manifestávit eis.

Glória Patri, et Fílio, * et Spirítui Sancto:

Sicut erat in princípio, et

PSALM 147.

PRAISE the Lord, O Jerusalem: * praise thy God, O Sion.

Because he hath strengthened the bolts of thy gates: * he hath blessed thy children within thee.

Who hath placed peace on thy borders, * and filleth thee with the fat of corn.

Who sendeth forth his speech to the earth: * his word runneth swiftly.

Who giveth snow like wool, * scattereth mist like ashes.

He sendeth his crystal like morsels: * who shall stand before the face of his cold?

He shall send out his word, and shall melt them: * his wind shall blow, and the waters shall run.

Who declareth his word to Jacob, * his justices and his judgments to Israel.

He hath not done in like manner to every nation: * and his judgments he hath not made manifest to them.

Glory be to the Father, and to the Son, * and to the Holy Ghost:

As it was in the beginning, is

nunc, et semper, * et in sæcula sæculórum. Amen.

A Purificatione usque ad Adventum.

Ant. Speciósa facta es et suávis in delíciis tuis, sancta Dei Génitrix.

In Adventu.

Ant. Ecce ancílla Dómini: fiat mihi secúndum verbum tuum.

A Nativitate usque ad Purificationem.

Ant. Ecce, María génuit nobis Salvatórem, quem Joánnes videns, exclamávit, dicens: Ecce Agnus Dei, ecce qui tollit peccáta mundi. Allelúia.

CAPITULUM. Ecclus. 24.

A Nativitate usque ad Adventum.

AB inítio et ante sæcula creáta sum, et usque ad futúrum sæculum non désinam, et in habitatióne sancta coram ipso ministrávi.

℟. Deo grátias.

CAPITULUM. Is. 11.

In Adventu.

EGREDIÉTUR virga de radíce Jesse, et flos de radíce ejus ascéndet. Et requié-

now, and ever shall be, * world without end. Amen.

From the Purification till Advent.

Ant. Thou art become beautiful and sweet in thy delights, O holy Mother of God.

During Advent.

Ant. Behold the hand-maid of the Lord: be it done unto me according to thy word.

From Christmas-Day to the Purification.

Ant. Behold, Mary hath borne us the Saviour, whom John beholding, exclaimed, saying: Behold the Lamb of God, behold him who taketh away the sins of the world. Alleluia.

LITTLE CHAPTER. Ecclus. 24.

From Christmas-Day till Advent.

FROM the beginning, and before the world was I created; and unto the world to come I shall not cease to be; and in the holy dwelling-place I have ministered before him.

℟. Thanks be to God.

LITTLE CHAPTER. Is. 11.

During Advent.

THERE shall come forth a rod out of the root of Jesse, and a flower shall rise

soet super eum Spíritus Dómini.

℟. Deo grátias.

HYMNUS.

AVE, maris stella,
Dei Mater alma,
Atque semper virgo,
Felix cœli porta.

Sumens illud Ave
Gabriélis ore,
Funda nos in pace,
Mutans Evæ nomen.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse matrem :
Sumat per te preces,
Qui pro nobis natus
Tulit esse tuus.

Virgo singuláris,
Inter omnes mitis,
Nos culpis solútos
Mites fac et castos.

Vitam præsta puram :
Iter para tutum,
Ut vidéntes Jesum,
Semper collætémur.

up out of his root. And the Spirit of the Lord shall rest upon him.

℟. Thanks be to God.

HYMN.

HAIL, thou "Star of Ocean,"
Portal of the sky,
Ever-Virgin Mother
Of the Lord Most High !

Oh, by Gabriel's Ave
Uttered long ago,
Eva's name reversing,
'Stablish peace below.

Break the captive's fetters ;
Light on blindness pour ;
All our ills expelling,
Every bliss implore.

Show thyself a Mother ;
Offer him our sighs,
Who, for us Incarnate,
Did not thee despise.

Virgin of all virgins !
To thy shelter take us :
Gentlest of the gentle !
Chaste and gentle make us.

Still as on we journey,
Help our weak endeavor,
Till with thee and JESUS,
We rejoice for-ever.

Sit laus Deo Patri,
Summo Christo decus,
Spirítui Sancto,
Tribus honor unus. Amen.

℣. Diffúsa est grátia in lábiis tuis.

℟. Proptérea benedíxit te Deus in ætérnum.

A Purificatione usque ad Adventum. Tempore autem Paschali dicitur Antiphona **Regina cœli,** *uti infra.*

Ant. Beáta Mater.

Tempore Paschali.

Ant. Regína cœli.

In Adventu.

Ant. Spíritus Sanctus.

A Nativitate usque ad Purificationem.

Ant. Magnum hæreditátis mystérium.

CANTICUM BEATÆ MARIÆ VIRGINIS. Lucæ 1.

MAGNÍFICAT ✠ * ánima mea Dóminum:

Et exultávit spíritus meus * in Deo salutári meo.

Quia respéxit humilitátem ancíllæ suæ: * ecce enim ex hoc beátam me dicent omnes generatiónes.

Quia fecit mihi magna qui

Through the brightest heaven,
To the Almighty Three,
Father, Son, and Spirit,
One same glory be. Amen.

℣. Grace was poured forth on thy lips.

℟. Therefore hath God blessed thee for-ever.

From the Purification till Advent. But in Paschal Time the Antiphon **Queen of heaven,** *as below, is said.*

Ant. Blessed Mother.

In Paschal Time.

Ant. Queen of heaven.

During Advent.

Ant. The Holy Ghost.

From Christmas-Day to the Purification.

Ant. A great mystery of inheritance.

THE CANTICLE OF THE BLESSED VIRGIN MARY. Luke 1.

MY soul ✠ * doth magnify the Lord:

And my spirit hath rejoiced * in God my Saviour.

Because he hath regarded the humility of his hand-maid: * for, behold, from henceforth all generations shall call me blessed.

For he that is mighty hath

potens est, * et sanctum nomen ejus.

done great things to me, * and holy is his name.

Et misericórdia ejus a progénie in progénies * timéntibus eum.

And his mercy is from generation to generation * to them that fear him.

Fecit poténtiam in bráchio suo: * dispérsit supérbos mente cordis sui.

He hath showed might in his arm: * he hath scattered the proud in the conceit of their heart.

Depósuit poténtes de sede, * et exaltávit húmiles.

He hath put down the mighty from their seat, * and hath exalted the humble.

Esuriéntes implévit bonis * et dívites dimísit inánes.

He hath filled the hungry with good things, * and the rich he hath sent away empty.

Suscépit Israel púerum suum, * recordátus misericórdiæ suæ.

He hath received Israel his servant, * being mindful of his mercy.

Sicut locútus est ad patres nostros, * Abraham, et sémini ejus in sæcula.

As he spoke to our fathers, * to Abraham, and to his seed for-ever.

Glória Patri, et Fílio, * et Spirítui Sancto:

Glory be to the Father, and to the Son, * and to the Holy Ghost:

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

As it was in the beginning, is now, and ever shall be, * world without end. Amen.

A Purificatione usque ad Adventum. Tempore autem Paschali dicitur Antiphona **Regina cœli, etc.,** *ut in sequenti pagina.*

From the Purification till Advent. In Paschal Time, however, the Antiphon **Queen of heaven, etc.,** *as on the following page, is said.*

Ant. Beáta Mater, et intácta Virgo, gloriósa Regína mundi, intercéde pro nobis ad Dóminum.

Ant. Blessed Mother, and inviolate Virgin! glorious Queen of the world! Plead for us with the Lord.

Tempore Paschali.

Ant. Regína cœli, lætáre, Allelúia. Quia quem meruísti portáre, Allelúia. Resurréxit sicut dixit, Allelúia. Ora pro nobis Deum, Allelúia.

Kyrie eléison. Christe eléison. Kyrie eléison.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

Orémus.

CONCÉDE nos fámulos tuos, quæsumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére: et gloriósa beátæ Maríæ semper Vírginis intercessióne, a præsénti liberári tristítia, et ætérna pérfrui lætítia. Per Dóminum nostrum Jesum Christum, Fílium tuum. Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

℟. Amen.

In Adventu.

Ant. Spíritus Sanctus in te descéndet, María: ne tímeas, habébis in útero Fílium Dei. Allelúia.

In Paschal Time.

Ant. Queen of heaven, rejoice, Alleluia. For he whom thou wast made worthy to bear, Alleluia. Hath arisen as he said, Alleluia. Pray to God for us, Alleluia.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

℣. O Lord, hear my prayer.

℟. And let my cry come to thee.

Let us pray.

GRANT, we beseech thee, O Lord God, that we, thy servants, may enjoy perpetual health, both of mind and body; and by the glorious intercession of Blessed Mary ever Virgin, may be delivered from present sadness, and attain to eternal joy. Through our Lord, Jesus Christ, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end.

℟. Amen.

During Advent.

Ant. The Holy Ghost shall come upon thee, Mary; fear not, thou shalt bear in thy womb the Son of God. Alleluia.

Kyrie eléison. Christe eléison. Kyrie eléison.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

OREMUS.

DEUS, qui de beátæ Maríæ Vírginis útero Verbum tuum, Angelo nuntiánte, carnem suscípere voluísti: præsta supplícibus tuis; ut qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur. Per eúmdem Dóminum nostrum Jesum Christum, Fílium tuum. Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

℟. Amen.

A Nativitate usque ad Purificationem.

Ant. Magnum hæreditátis mystérium: templum Dei factus est úterus nesciéntis virum: non est pollútus ex ea carnem assúmens: omnes gentes vénient, dicéntes: Glória tibi, Dómine.

Kyrie eléison. Christe eléison. Kyrie eléison.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

℣. O Lord, hear my prayer.

℟. And let my cry come to thee.

LET US PRAY.

O GOD, who, by the message of an Angel, didst will that thy Word should take flesh in the womb of the Blessed Virgin Mary: grant to us thy suppliants, that we, who believe her to be truly the Mother of God, may be helped by her intercession with thee. Through the same Jesus Christ, our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end.

℟. Amen.

From Christmas-Day to the Purification.

Ant. A great mystery of inheritance: the womb of one that knew not man hath become the temple of God: taking flesh of her, he was not defiled: all nations shall come, saying: Glory be to thee, O Lord.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

Orémus.

DEUS, qui salútis ætérnæ, beátæ Maríæ virginitáte fœcúnda, humáno géneri præmia præstitísti: tríbue, quæsumus; ut ipsam pro nobis intercédere sentiámus, per quam merúimus auctórem vitæ suscípere, Dóminum nostrum Jesum Christum, Fílium tuum. Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

℟. Amen.

Commemoratio pro Sanctis.

A Nativitate usque ad Adventum.

Ant. Sancti Dei omnes, intercédere dignémini pro nostra omniúmque salúte.

℣. Lætámini in Dómino, et exultáte justi.

℟. Et gloriámini, omnes recti corde.

Orémus.

PRÓTEGE, Dómine, pópulum tuum, et Apostolórum tuórum Petri et Pauli, et aliórum

℣. O Lord, hear my prayer.

℟. And let my cry come to thee.

Let us pray.

O GOD, who, by the fruitful virginity of the Blessed Mary, hast given to mankind the rewards of everlasting life: grant, we beseech thee, that we may experience her intercession for us, through whom we have worthily received the author of life, our Lord Jesus Christ, thy Son. Who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end.

℟. Amen.

Commemoration of the Saints.

From Christmas-Day till Advent.

Ant. O all ye Saints of God, vouchsafe to intercede for our salvation, and that of all mankind.

℣. Rejoice in the Lord, and be glad, O ye just.

℟. And glory, all ye upright in heart.

Let us pray.

PROTECT thy people, O Lord, and preserve them by thy continual defence, who

Apostolórum patrocínio confidéntem, perpétua defensióne conserva.

OMNES Sancti tui, quæsumus, Dómine, nos ubíque ádjuvent, ut dum eórum mérita recólimus, patrocínia sentiámus: et pacem tuam nostris concéde tempóribus, et ab Ecclésia tua cunctam repélle nequítiam: iter, actus, et voluntátes nostras, et ómnium famulórum tuórum, in salútis tuæ prosperitáte dispóne: benefactóribus nostris sempitérna bona retríbue, et ómnibus fidélibus defúnctis réquiem ætérnam concéde. Per Dóminum nostrum Jesum Christum, Fílium tuum. Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

℟. Amen.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Benedicámus Dómino.

℟. Deo grátias.

℣. Fidélium ánimæ, per misericórdiam Dei, requiéscant in pace.

℟. Amen.

trust in the patronage of Peter and Paul, and all thy other Apostles.

LET all thy Saints, we beseech thee, O Lord, everywhere assist us, that, while we celebrate their merits, we may experience their patronage: grant us thy peace in our times, and repel all wickedness from thy Church: prosperously guide our steps, acts and desires, and those of all thy servants, in the way of salvation: give eternal blessings to our benefactors, and everlasting rest to the faithful departed. Through our Lord, Jesus Christ, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end.

℟. Amen.

℣. O Lord, hear my prayer.

℟. And let my cry come to thee.

℣. Let us bless the Lord.

℟. Thanks be to God.

℣. May the souls of the faithful departed, through the mercy of God, rest in peace.

℟. Amen.

Commemoratio pro Sanctis.

In Adventu.

Ant. Ecce, Dóminus véniet, et omnes Sancti ejus cum eo: et erit in die illa lux magna. Allelúia.

℣. Ecce, apparébit Dóminus super nubem cándidam.

℟. Et cum eo Sanctórum míllia.

Orémus.

CONSCIÉNTIAS nostras, quæsumus, Dómine, visitándo purífica: ut véniens Jesus Christus Fílius tuus Dóminus noster cum ómnibus Sanctis, parátam sibi in nobis invéniat mansiónem. Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

℟. Amen.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Benedicámus Dómino.

℟. Deo grátias.

℣. Fidélium ánimæ, per misericórdiam Dei, requiéscant in pace.

℟. Amen.

Commemoration of the Saints.

During Advent.

Ant. Behold, the Lord shall come, and all his Saints with him, and in that day there shall be a great light. Alleluia.

℣. Behold, the Lord shall appear upon a shining cloud.

℟. And with him thousands of Saints.

Let us pray.

PURIFY our minds, O Lord, we beseech thee, by the grace of thy visitation: that when Jesus Christ thy Son our Lord shall come with all his Saints, he may find in us a dwelling prepared for him. Who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end.

℟. Amen.

℣. O Lord, hear my prayer.

℟. And let my cry come to thee.

℣. Let us bless the Lord.

℟. Thanks be to God.

℣. May the souls of the faithful departed, through the mercy of God, rest in peace.

℟. Amen.

Si post Vesperas non immediate sequatur Completorium, tunc dicitur:

PATER NOSTER, etc., secreto.

℣. Dóminus ✠ det nobis suam pacem.

℟. Et vitam ætérnam. Amen.

Deinde dicitur una ex Antiphonis Beatæ Mariæ, pro tempore, una cum versiculo, responsorio, oratione; et in fine, Divínum auxílium máneat semper nobíscum. Amen. Vide pag. 35 ad 39.

Prædicta Antiphona, cum versiculo, etc., stando dicitur toto Tempore Paschali et omnibus Dominicis. Aliis omnibus diebus genuflectitur, Hebdomadario tamen semper surgente ad orationem.

If Compline is not said immediately after Vespers, the following is added:

OUR FATHER, etc., secretly.

℣. May the Lord ✠ give us his peace.

℟. And life everlasting. Amen.

Then is said one of the Antiphons of the Blessed Virgin, according to the season, together with the versicle, response, prayer; and finally, May the divine assistance remain always with us. Amen. See page 35 to 39.

The Antiphon, with the versicle, etc., is said standing in Paschal Time and on Sundays, both here and at the end of Compline. At all other times it is said kneeling. The person, who presides, will always stand when saying the prayer.

ORATIO POST OFFICIUM.

SACROSÁNCTÆ et indivíduæ Trinitáti, crucifíxi Dómini nostri Jesu Christi Humanitáti, beatissimæ et gloriosissimæ, sempérque Vírginis Maríæ fœcúndæ integritáti, et ómnium Sanctórum universitáti, sit sempitérna laus, honor, virtus, et glória ab omni creatúra, nobísque remíssio ómnium

PRAYER AFTER THE OFFICE.

EVERLASTING praise, honor, power, and glory be given by all creatures to the most holy and undivided Trinity, to the Humanity of our crucified Lord Jesus Christ, to the fruitful virginity of the most blessed and most glorious Mary, ever Virgin, and to the company of all the Saints; and

peccatórum, per infiníta sæcula sæculórum.

℟. Amen.

℣. Beáta víscera Maríæ Vírginis, quæ portavérunt ætérni Patris Fílium.

℟. Et beáta úbera quæ lactavérunt Christum Dóminum.

to us be granted the forgiveness of all our sins, through all eternity.

℟. Amen.

℣. Blessed is the womb of the Virgin Mary, that bore the Son of the eternal Father.

℟. And blessed are the paps that gave suck to Christ our Lord.

PATER noster, qui es in cœlis: sanctificétur nomen tuum: advéniat regnum tuum: fiat volúntas tua, sicut in cœlo et in terra. Panem nostrum quotidiánum da nobis hódie: et dimítte nobis débita nostra, sicut et nos dimíttimus debitóribus nostris: et ne nos indúcas in tentatiónem: sed líbera nos a malo. Amen.

OUR Father, who art in Heaven! hallowed be thy name: thy kingdom come: thy will be done on earth, as it is in Heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those, who trespass against us: and lead us not into temptation: but deliver us from evil. Amen.

AVE, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus, et benedíctus fructus ventris tui, JESUS. Sancta María, Mater Dei, ora pro nobis peccatóribus, nunc et in hora mortis nostræ. Amen.

HAIL, Mary, full of grace! the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS. Holy Mary, Mother of God! pray for us sinners, now and the hour of our death. Amen.

COMPLINE-OFFICE

OF THE

Blessed ✠ Virgin ✠ Mary.

AVE, MARÍA, etc., secreto.

CONVÉRTE nos, Deus salutáris noster.

℟. Et avérte iram tuam a nobis.

℣. Deus, ✠ in adjutórium meum inténde.

℟. Dómine, ad adjuvándum me festína.

Glória Patri, et Fílio, * et Spirítui Sancto:

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen. Allelúia.

A Dominica in Septuagesima usque ad Fer. V. in Cœna Domini, loco Alleluia dicitur:

Laus tibi, Dómine, * Rex ætérnæ glóriæ.

HAIL, MARY, etc., secretly.

CONVERT us, O God our Saviour.

℟. And turn away thy anger from us.

℣. O God, ✠ come to my assistance.

℟. O Lord, make haste to help me.

Glory be to the Father, and to the Son, * and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, * world without end. Amen. Alleluia.

From Septuagesima to Holy Thursday, instead of Alleluia is said:

Ceaseless praise to Thee be given, * O Eternal King of heaven.

Psalmus 128.

SÆPE expugnavérunt me a juventúte mea: * dicat nunc Israel:

Sæpe expugnavérunt me a juventúte mea: * étenim non potuérunt mihi.

Supra dorsum meum fabricavérunt peccatóres: * prolongavérunt iniquitátem suam.

Dóminus justus concídit cervíces peccatórum: * confundántur et convertántur retrórsum, omnes qui odérunt Sion.

Fiant sicut fœnum tectórum, * quod, priúsquam evellátur, exáruit:

De quo non implévit manum suam, qui metit, * et sinum suum, qui manípulos cólligit.

Et non dixérunt qui præteríbant: Benedíctio Dómini super vos: * benedíximus vobis in nómine Dómini.

Glória Patri, et Fílio, * et Spirítui Sancto:

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

Psalm 128.

OFTEN have they fought against me from my youth: * let Israel now say:

Often have they fought against me from my youth: * but they could not prevail over me.

The wicked have wrought upon my back: * they have lengthened their iniquity.

The Lord, who is just, will cut the necks of sinners: * let them all be confounded and turned back, that hate Sion.

Let them be as grass upon the tops of houses, * which withereth before it be plucked up:

Wherewith the mower filleth not his hand, * nor he that gathereth sheaves, his bosom.

And they that passed by have not said: The blessing of the Lord be upon you! * we have blessed you in the name of the Lord.

Glory be to the Father, and to the Son, * and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, * world without end. Amen.

Psalmus 129.

DE profúndis clamávi ad te, Dómine: * Dómine, exáudi vocem meam.

Fiant aures tuæ intendéntes * in vocem deprecatiónis meæ.

Si iniquitátes observáveris, Dómine: * Dómine, quis sustinébit?

Quia apud te propitiátio est: * et propter legem tuam sustínui te, Dómine.

Sustínuit ánima mea in verbo ejus: * sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem, * speret Israel in Dómino.

Quia apud Dóminum misericórdia; * et copiósa apud eum redémptio.

Et ipse rédimet Israel * ex ómnibus iniquitátibus ejus.

Glória Patri, et Fílio, * et Spirítui Sancto:

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

Psalmus 130.

DÓMINE, non est exaltátum cor meum, * neque eláti sunt óculi mei.

Neque ambulávi in magnis, *

Psalm 129.

OUT of the depths I have cried to thee, O Lord: * Lord, hear my voice.

Let thy ears be attentive * to the voice of my supplication.

If thou, O Lord, wilt mark iniquities: * Lord, who shall stand it?

For with thee there is merciful forgiveness: * and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word: * my soul hath hoped in the Lord.

From the morning watch even until night, * let Israel hope in the Lord.

Because with the Lord there is mercy; * and with him plentiful redemption.

And he shall redeem Israel * from all his iniquities.

Glory be to the Father, and to the Son, * and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, * world without end. Amen.

Psalm 130.

LORD, my heart is not exalted, * nor are my eyes lofty.

Neither have I walked in

neque in mirabílibus super me.

Si non humíliter sentiébam: * sed exaltávi ánimam meam.

Sicut ablactátus est super matre sua: * ita retribútio in ánima mea.

Speret Israel in Dómino, * ex hoc nunc, et usque in sæculum.

Glória Patri, et Fílio, * et Spirítui Sancto:

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

great matters, * nor in wonderful things above me.

If I was not humbly minded: * but exalted in my soul.

As a child that is weaned is towards his mother: * so reward in my soul.

Let Israel hope in the Lord, * from henceforth, now and forever.

Glory be to the Father, and to the Son, * and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, * world without end. Amen.

HYMNUS.

MEMÉNTO, rerum Cónditor,
Nostri quod olim córporis
Sacráta ab alvo Vírginis
Nascéndo, formam súmpseris.

María, mater grátiæ,
Dulcis parens cleméntiæ,
Tu nos ab hoste prótege,
Et mortis hora súscipe.

Jesu, tibi sit glória,
Qui natus es de Vírgine,
Cum Patre et almo Spíritu,
In sempitérna sæcula. Amen.

HYMN.

REMEMBER, O Creator Lord!
That in the Virgin's sacred womb
Thou wast conceived, and of her flesh
Didst our mortality assume.

Mother of grace, O Mary blest!
To thee, sweet fount of love, we fly;
Shield us through life, and take us hence
To thy dear bosom when we die.

O Jesus! born of Virgin bright,
Immortal glory be to Thee!
Praise to the Father infinite,
And Holy Ghost eternally. Amen.

CAPITULUM. Ecclus. 24.

A Purificatione usque ad Adventum.

EGO mater pulchræ dilectiónis, et timóris, et agnitiónis, et sanctæ spei.

R. Deo grátias.

℣. Ora pro nobis, sancta Dei Génitrix.

R. Ut digni efficiámur promissiónibus Christi.

Ant. Sub tuum præsídium.

Tempore Paschali.

Ant Regína cœli.

CAPITULUM. Is. 7.

In Adventu.

ECCE, Virgo concípiet et páriet Fílium, et vocábitur nomen ejus Emmánuel. Butyrum et mel cómedet, ut sciat reprobáre malum, et elígere bonum.

R. Deo grátias.

℣. Angelus Dómini nuntiávit Maríæ.

R. Et concépit de Spíritu Sancto.

Ant. Spíritus Sanctus.

LITTLE CHAPTER. Ecclus. 24.

From the Purification till Advent.

I AM the mother of fair love, and of fear, and of knowledge, and of holy hope.

R. Thanks be to God.

℣. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Ant. We fly to thy patronage.

In Paschal Time.

Ant. Queen of heaven.

LITTLE CHAPTER. Is. 7

During Advent.

BEHOLD, a Virgin shall conceive and bear a Son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

R. Thanks be to God.

℣. The Angel of the Lord announced to Mary.

R. And she conceived of the Holy Ghost.

Ant. The Holy Ghost.

CAPITULUM. Ecclus. 24.

A Nativitate usque ad Purificationem.

EGO mater pulchræ dilectiónis, et timóris, et agnitiónis, et sanctæ spei.

℟. Deo grátias.

℣. Ora pro nobis, sancta Dei Génitrix.

℟. Ut digni efficiámur promissiónibus Christi.

Ant. Magnum hæreditátis mystérium.

CANTICUM SIMEONIS. Lucæ 2.

NUNC ✠ dimíttis sérvum tuum Dómine, * secúndum verbum tuum in pace.

Quia vidérunt óculi mei * salutáre tuum.

Quod parásti * ante fáciem ómnium populórum:

Lumen ad revelatiónem géntium, * et glóriam plebis tuæ Israel.

Glória Patri, et Fílio, * et Spirítui Sancto:

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

LITTLE CHAPTER. Ecclus. 24.

From Christmas-Day to the Purification.

I AM the mother of fair love, and of fear, and of knowledge, and of holy hope.

℟. Thanks be to God.

℣. Pray for us, O holy Mother of God.

℟. That we may be made worthy of the promises of Christ.

Ant. A great mystery of inheritance.

CANTICLE OF SIMEON. Luke 2.

NOW ✠ thou dost dismiss thy servant, O Lord, * according to thy word, in peace.

Because my eyes have seen * thy salvation.

Which thou hast prepared * before the face of all people:

A light to the revelation of the Gentiles, * and the glory of thy people of Israel.

Glory be to the Father, and to the Son, * and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, * world without end. Amen.

A Purificatione usque ad Adventum. Tempore autem Paschali dicitur Antiphona **Regina cœli, etc.,** *uti infra.*

Ant. Sub tuum præsídium confúgimus, sancta Dei Génitrix: nostras deprecatiónes ne despícias in necessitátibus; sed a perículis cunctis líbera nos semper, Virgo gloriósa et benedícta.

Tempore Paschali.

Ant. Regína cœli, lætáre, Allelúia. Quia quem meruísti portáre, Allelúia. Resurréxit sicut dixit, Allelúia. Ora pro nobis Deum, Allelúia.

Kyrie eléison. Christe eléison. Kyrie eléison.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

Orémus.

BEÁTÆ et gloriósæ semper Vírginis Maríæ, quæsumus, Dómine, intercéssio gloriósa nos prótegat, et ad vitam perdúcat ætérnam. Per Dóminum nostrum Jesum Christum, Fílium tuum. Qui tecum vivit et regnat in unitáte Spíritus

From the Purification till Advent. In Paschal Time, however, the Antiphon **Queen of heaven, etc.,** *as below, is said.*

Ant. We fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities; but deliver us always from all dangers, O glorious and Blessed Virgin!

In Paschal Time.

Ant. Queen of heaven, rejoice, Alleluia. For he whom thou wast made worthy to bear, Alleluia. Hath arisen as he said, Alleluia. Pray to God for us, Alleluia.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

℣. O Lord, hear my prayer.

℟. And let my cry come to thee.

Let us pray.

LET the intercession of the blessed and glorious Mary, ever Virgin, protect us, we beseech thee, O Lord, and bring us to life everlasting. Through our Lord, Jesus Christ, thy Son, who liveth and reigneth with thee, in the unity of the Holy

Sancti, Deus, per ómnia sæcula sæculórum.

℟. Amen.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Benedicámus Dómino.

℟. Deo grátias.

Benedictio.

Benedícat et custódiat nos omnípotens et miséricors Dóminus, Pater, ✠ et Fílius, et Spíritus Sanctus.

℟. Amen.

In Adventu.

Ant. Spíritus Sanctus in te descéndet, María: ne tímeas, habébis in útero Fílium Dei.

Kyrie eléison. Christe eléison. Kyrie eléison.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

Orémus.

DEUS, qui de beátæ Maríæ Vírginis útero Verbum tuum, Angelo nuntiánte, carnem suscípere voluísti: præsta supplícibus tuis; ut qui vere eam Genitrícem Dei crédimus, ejus

Ghost, one God, world without end.

℟. Amen.

℣. O Lord, hear my prayer.

℟. And let my cry come to thee.

℣. Let us bless the Lord.

℟. Thanks be to God.

The Blessing.

May the almighty and merciful Lord, Father, ✠ and Son, and Holy Ghost, bless and preserve us.

℟. Amen.

During Advent.

Ant. The Holy Ghost shall come upon thee, Mary; fear not, thou shalt bear in thy womb the Son of God.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

℣. O Lord, hear my prayer.

℟. And let my cry come to thee.

Let us pray.

O GOD, who, by the message of an Angel, didst will that thy Word should take flesh in the womb of the Blessed Virgin Mary: grant to us thy suppliants, that we, who believe

apud te intercessiónibus adjuvémur. Per eúmdem Dóminum nostrum Jesum Christum, Fílium tuum. Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

℟. Amen.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Benedicámus Dómino.

℟. Deo grátias.

BENEDICTIO.

Benedícat et custódiat nos omnípotens et miséricors Dóminus, Pater, ✠ et Fílius, et Spíritus Sanctus.

℟. Amen.

A Nativitate usque ad Purificationem.

Ant. Magnum hæreditátis mystérium: templum Dei factus est úterus nesciéntis virum: non est pollútus ex ea carnem assúmens: omnes gentes vénient, dicéntes: Glória tibi, Dómine.

Kyrie eléison. Christe eléison. Kyrie eléison.

℣ Dómine, exáudi oratiónem meam.

her to be truly the Mother of God, may be helped by her intercession with thee. Through the same Jesus Christ, our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end.

℟. Amen.

℣. O Lord, hear my prayer.

℟. And let my cry come to thee.

℣. Let us bless the Lord.

℟. Thanks be to God.

THE BLESSING.

May the almighty and merciful Lord, Father, ✠ and Son, and Holy Ghost, bless and preserve us.

℟. Amen.

From Christmas-Day to the Purification.

Ant. A great mystery of inheritance: the womb of one that knew not man hath become the temple of God: taking flesh of her, he was not defiled: all nations shall come, saying: Glory be to thee, O Lord.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

℣. O Lord, hear my prayer.

℟. Et clamor meus ad te véniat.

Orémus.

DEUS, qui salútis ætérnæ, beátæ Maríæ virginitáte fœcúnda, humáno géneri præmia præstitísti: tríbue, quæsumus; ut ipsam pro nobis intercédere sentiámus, per quam merúimus auctórem vitæ suscípere, Dóminum nostrum Jesum Christum, Fílium tuum. Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

℟. Amen.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Benedicámus Dómino.

℟. Deo grátias.

Benedictio.

Benedícat et custódiat nos omnípotens et miséricors Dóminus, Pater, ✠ et Fílius, et Spíritus Sanctus.

℟. Amen.

Deinde dicitur una ex Antiphonis Beatæ Mariæ, pro tempore, una cum versiculo, responsorio, oratione; et in fine, Divínum auxílium máneat semper nobíscum. Amen.

℟. And let my cry come to thee.

Let us pray.

O GOD, who, by the fruitful virginity of the Blessed Mary, hast given to mankind the rewards of everlasting life: grant, we beseech thee, that we may experience her intercession for us, through whom we have worthily received the author of life, our Lord Jesus Christ, thy Son. Who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end.

℟. Amen.

℣. O Lord, hear my prayer.

℟. And let my cry come to thee.

℣. Let us bless the Lord.

℟. Thanks be to God.

The Blessing.

May the almighty and merciful Lord, Father, ✠ and Son, and Holy Ghost, bless and preserve us.

℟. Amen.

Then is said one of the Antiphons of the Blessed Virgin, according to the season, together with the versicle, response, prayer; and finally, May the divine assistance remain always with us. Amen.

Antiphonæ Beatæ Mariæ Virginis.

A Completorio Festi Purificationis, inclusive, usque ad Feriam V in Cœna Domini.

Antiphona.

AVE, Regína cœlórum!

Ave, Dómina Angelórum!

Salve, radix, salve, porta,
Ex qua mundo Lux est orta.

Gaude, Virgo gloriósa,
Super omnes speciósa:

Vale, O valde decóra!

Et pro nobis Christum exóra.

℣. Dignáre me laudáre te, Virgo sacráta!
℟. Da mihi virtútem contra hostes tuos.

Orémus.

CONCÉDE, miséricors Deus, fragilitáti nostræ præsídium: ut qui sanctæ Dei Genitrícis memóriam ágimus, intercessiónis ejus auxílio a nostris iniquitátibus resurgámus. Per eúmdem Christum Dóminum nostrum.
℟. Amen.

The Antiphons of the Blessed Virgin Mary.

From Compline on the Feast of the Purification, inclusive, to Holy Thursday.

The Antiphon.

HAIL, O Queen of Heaven enthroned!

Hail, by Angels Mistress owned!

Root of Jesse! Gate of morn!

Whence the world's true Light was born.

Glorious Virgin, joy to thee,

Loveliest whom in Heaven they see:

Fairest thou where all are fair!

Plead with Christ our sins to spare.

℣. Vouchsafe that I may praise thee, O sacred Virgin!
℟. Give me strength against thy enemies.

Let us pray.

GRANT us, O merciful God, strength against our weakness: that we, who celebrate the memory of the holy Mother of God, may, by the help of her intercession, arise from our iniquities. Through the same Christ our Lord.
℟. Amen.

℣. Divínum auxílium máneat semper nobíscum.

℟. Amen.

A Completorio Sabbati sancti usque ad Nonam Sabbati post Pentecosten. Inclusive

ANTIPHONA.

REGÍNA cœli, lætáre, Allelúia.

Quia quem meruísti portáre, Allelúia.

Resurréxit sicut dixit, Allelúia.

Ora pro nobis Deum, Allelúia.

℣. Gaude et lætáre, Virgo María, Allelúia.

℟. Quia surréxit Dóminus vere, Allelúia.

ORÉMUS.

DEUS, qui per Resurrectiónem Fílii tui, Dómini nostri Jesu Christi, mundum lætificáre dignátus es: præsta, quæsumus; ut per ejus Genitrícem Vírginem Maríam, perpétuæ capiámus gáudia vitæ. Per eúmdem Christum Dóminum nostrum.

℟. Amen.

℣. Divínum auxílium máneat semper nobíscum.

℟. Amen.

℣. May the divine assistance remain always with us.

℟. Amen.

From Compline of Holy Saturday to the Eve of Trinity Sunday.

THE ANTIPHON.

QUEEN of Heaven, rejoice, Alleluia.

For he whom thou wast made worthy to bear, Alleluia.

Hath arisen as he said, Alleluia.

Pray to God for us, Alleluia.

℣. Rejoice and be glad, O Virgin Mary, Alleluia.

℟. For the Lord hath arisen indeed, Alleluia.

LET US PRAY.

O GOD, who, by the Resurrection of thy Son, our Lord Jesus Christ, hast vouchsafed to gladden the world: grant, we beseech thee, that, through the intercession of his Mother, the Virgin Mary, we may attain to the joys of life everlasting. Through the same Christ our Lord.

℟. Amen.

℣. May the divine assistance remain always with us.

℟. Amen.

A I. Vesp. Festi SS. Trinitatis usque ad Nonam Sabbati ante Adventum.

ANTIPHONA.

SALVE, Regína, mater misericórdiæ!

Vita, dulcédo, et spes nostra, salve!

Ad te clamámus, éxules fílii Evæ.

Ad te suspirámus, geméntes et flentes in hac lacrymárum valle.

Eia ergo, Advocáta nostra, illos tuos misericórdes óculos ad nos convérte.

Et Jesum, benedíctum fructum ventris tui, nobis post hoc exílium osténde.

O clemens, O pia, O dulcis Virgo María!

℣. Ora pro nobis, sancta Dei Génitrix.

℟. Ut digni efficiámur promissiónibus Christi.

ORÉMUS.

OMNÍPOTENS sempitérne Deus, qui gloriósæ Virgínis Matris Maríæ corpus et ánimam, ut dignum Fílii tui habitáculum éffici mererétur, Spíritu Sancto cooperánte, præparásti: da, ut cujus commemo-

From the Eve of Trinity Sunday till Advent.

THE ANTIPHON.

HAIL, O Queen, Mother of mercy!

Hail, our life, our sweetness, and our hope!

To thee we cry, the banished children of Eve.

To thee we sigh, groaning and weeping in this vale of tears.

Ah, then, thou our Advocate, turn on us those merciful eyes of thine!

And, after this our exile, show us JESUS, the blessed fruit of thy womb.

O merciful, O compassionate, O sweet Virgin Mary!

℣. Pray for us, O holy Mother of God.

℟. That we may be made worthy of the promises of Christ.

LET US PRAY.

OALMIGHTY, and eternal God, who, by the co-operation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin-Mother, Mary, to become the worthy habitation for thy Son: grant

ratióne lætámur, ejus pia intercessióne, ab instántibus malis et a morte perpétua liberémur. Per eúmdem Christum Dóminum nostrum.

℟. Amen.

℣. Divínum auxílium máneat semper nobíscum.

℟. Amen.

A Vesp. Sabbati ante Dominicam I. Adventus usque ad Completorium Purificationis. Exclusive.

ANTIPHONA.

ALMA Redemptóris Mater, quæ pérvia cœli

Porta manes, et Stella maris, succúrre cadénti,

Súrgere qui curat, pópulo: tu quæ genuísti,

Natúra miránte, tuum sanctum Genitórem;

Virgo prius ac postérius, Gabriélis ab ore

Sumens illud Ave, peccatórum miserére.

that, as we rejoice in her memory, so, by her gracious intercession, we may be delivered from present evils and from everlasting death. Through the same Christ our Lord.

℟. Amen.

℣. May the divine assistance remain always with us.

℟. Amen.

From the First Sunday of Advent to Compline of the Purification. Exclusive.

THE ANTIPHON.

MAIDEN, Mother of Him who redeemed us, thou that remainest

Heaven's open gate, and the Star of the Sea, come succor the fallen!

Fallen indeed we are, but fain would rise by thy succor.

Thou that beyond nature's course, hast borne in time the Eternal;

Thou that a Virgin before, in, and after that child-birth abidest.

From the Archangel's lip the quickening message receiving,

Mother of JESUS and ours, turn thine eyes of mercy on sinners.

In Adventu.

℣. Angelus Dómini nuntiávit Maríæ.

℟. Et concépit de Spíritu Sancto.

OREMUS.

GRÁTIAM tuam, quæsumus, Dómine, méntibus nostris infúnde: ut qui, Angelo nuntiánte, Christi Fílii tui Incarnatiónem cognóvimus, per passiónem ejus et crucem, ad resurrectiónis glóriam perducámur. Per eúmdem Christum Dóminum nostrum.

℟. Amen.

℣. Divínum auxílium máneat semper nobíscum.

℟. Amen.

A I. Vesp. Nativitatis usque ad Purificationem.

℣. Post partum, Virgo, inviolata permansísti.

℟. Dei Génitrix, intercéde pro nobis.

OREMUS.

DEUS, qui salútis ætérnæ, beátæ Maríæ virginitáte fœcúnda, humáno géneri præmia præstitísti: tríbue, quæsumus; ut ipsam pro nobis intercédere sentiámus, per quam

During Advent.

℣. The Angel of the Lord announced to Mary.

℟. And she conceived of the Holy Ghost.

LET US PRAY.

POUR forth, we beseech thee, O Lord, thy grace into our hearts: that we, to whom the Incarnation of Christ, thy Son, was made known by the message of an Angel, may, by his passion and cross, be brought to the glory of his resurrection. Through the same Christ our Lord.

℟. Amen.

℣. May the divine assistance remain always with us.

℟. Amen.

From Christmas-Day to the Purification.

℣. After child-birth thou didst remain an inviolate Virgin.

℟. Pray for us, O Mother of God.

LET US PRAY.

O GOD, who, by the fruitful virginity of the Blessed Mary, hast given to mankind the rewards of everlasting life: grant, we beseech thee, that we may experience her intercession

merúimus auctórem vitæ suscípere, Dóminum nostrum Jesum Christum, Fílium tuum.

℟. Amen.

℣. Divínum auxílium máneat semper nobíscum.

℟. Amen.

Tunc dicitur, secreto, Pater Noster, Ave, Maria, et Credo.

for us, through whom we have worthily received the author of life, our Lord Jesus Christ, thy Son.

℟. Amen.

℣. May the divine assistance remain always with us.

℟. Amen.

Then is said, secretly, Our Father, Hail, Mary, and, I believe in God.

Oratio Post Officium.

SACROSÁNCTÆ et indivíduæ Trinitáti, crucifíxi Dómini nostri Jesu Christi Humanitáti, beatissimæ et gloriosissimæ, sempérque Vírginis Maríæ fœcúndæ integritáti, et ómnium Sanctórum universitáti, sit sempitérna laus, honor, virtus, et glória ab omni creatúra, nobísque remíssio ómnium peccatórum, per infiníta sæcula sæculórum.

℟. Amen.

℣. Beáta víscera Maríæ Vírginis, quæ pórtavérunt ætérni Patris Fílium.

℟. Et beáta úbera quæ lactavérunt Christum Dóminum.

Pater Noster. Ave, María.

Prayer After the Office.

EVERLASTING praise, honor, power, and glory be given by all creatures to the most holy and undivided Trinity, to the Humanity of our crucified Lord Jesus Christ, to the fruitful virginity of the most blessed and most glorious Mary, ever Virgin, and to the company of all the Saints; and to us be granted the forgiveness of all our sins, through all eternity.

℟. Amen.

℣. Blessed is the womb of the Virgin Mary, that bore the Son of the eternal Father.

℟. And blessed are the paps that gave suck to Christ our Lord.

Our Father. Hail, Mary.

VESPER-OFFICE

FOR THE

DEAD

Antiphona. Placébo Dómino.

PSALMUS 114.

DILÉXI, quóniam exáudiet Dóminus * vocem oratiónis meæ.

Quia inclinávit aurem suam mihi: * et in diébus meis invocábo.

Circumdedérunt me dolóres mortis: * et perícula inférni invenérunt me.

Tribulatiónem et dolórem invéni: * et nomen Dómini invocávi.

Antiphon. I will please the Lord.

PSALM 114.

I HAVE loved, because the Lord will hear * the voice of my prayer.

Because he hath inclined his ear unto me: * and in my days I will call upon him.

The sorrows of death have compassed me: * and the perils of hell have found me.

I met with trouble and sorrow: * and I called upon the name of the Lord.

O Dómine, líbera ánimam meam: * miséricors Dóminus, et justus, et Deus noster miserétur.

Custódiens párvulos Dóminus: * humiliátus sum, et liberávit me.

Convértere, ánima mea, in réquiem tuam: * quia Dóminus benefécit tibi.

Quia erípuit ánimam meam de morte, * óculos meos a lácrymis, pedes meos a lapsu.

Placébo Dómino * in regióne vivórum.

Réquiem ætérnam * dona eis, Dómine.

Et lux perpétua * lúceat eis.

Ant. Placébo Dómino in regióne vivórum.

Ant. Heu mihi, Dómine.

O Lord, deliver my soul: * the Lord is merciful and just, and our God showeth mercy.

The Lord is the keeper of little ones: * I was humbled, and he delivered me.

Turn, O my soul, into thy rest: * for the Lord hath been bountiful to thee.

For he hath delivered my soul from death, * my eyes from tears, my feet from falling.

I will please the Lord * in the land of the living.

Grant them eternal rest, * O Lord.

And let perpetual light * shine on them!

Ant. I will please the Lord in the land of the living.

Ant. Woe is me, O Lord.

Psalmus 119.

AD Dóminum, cum tribulárer, clamávi: * et exaudívit me.

Dómine, líbera ánimam meam a lábiis iníquis, * et a lingua dolósa.

Quid detur tibi, aut quid apponátur tibi, * ad linguam dolósam?

Sagíttæ poténtis acútæ, * cum carbónibus desolatóriis.

Psalm 119.

IN my trouble I cried to the Lord: * and he heard me.

O Lord, deliver my soul from wicked lips, * and a deceitful tongue.

What shall be given to thee, or what shall be added to thee, * to a deceitful tongue?

The sharp arrows of the mighty, * with coals that lay waste.

Heu mihi, quia incolátus meus prolongátus est! Habitávi cum habitántibus Cedar: * multum íncola fuit ánima mea.

Cum his qui odérunt pacem, eram pacíficus: * cum loquébar illis, impugnábant me gratis.

Réquiem ætérnam * dona eis, Dómine.

Et lux perpétua * lúceat eis.

Ant. Heu mihi, Dómine, quia incolátus meus prolongátus est!

Ant. Dóminus custódit te.

Woe is me, that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar: * my soul hath been long a sojourner.

With them that hated peace I was peaceable: * when I spoke to them, they fought against me without cause.

Grant them eternal rest, * O Lord.

And let perpetual light * shine on them!

Ant. Woe is me, O Lord, that my sojourning is prolonged!

Ant. The Lord keepeth thee.

Psalmus 120.

LEVÁVI óculos meos in montes, * unde véniet auxílium mihi.

Auxílium meum a Dómino, * qui fecit cœlum et terram.

Non det in commotiónem pedem tuum: * neque dormítet, qui custódit te.

Ecce non dormitábit, neque dórmiet, * qui custódit Israel.

Dóminus custódit te, Dóminus protéctio tua * super manum déxteram tuam.

Per diem sol non uret te, * neque luna per noctem.

Psalm 120.

I HAVE lifted up my eyes to the mountains, * from whence help shall come to me.

My help is from the Lord, * who made heaven and earth.

May he not suffer thy foot to be moved: * neither let him slumber that keepeth thee.

Behold, he shall neither slumber nor sleep, * that keepeth Israel.

The Lord is thy keeper, the Lord is thy protection * upon thy right hand.

The sun shall not burn thee by day, * nor the moon by night.

Dóminus custodit te ab omni malo: * custódiat ánimam tuam Dóminus.

Dóminus custódiat intróitum tuum et éxitum tuum * ex hoc nunc, et usque in sæculum.

Réquiem ætérnam * dona eis, Dómine.

Et lux perpétua * lúceat eis.

Ant. Dóminus custódit te ab omni malo: custódiat ánimam tuam Dóminus.

Ant. Si iniquitátes.

The Lord keepeth thee from all evil: * may the Lord keep thy soul.

May the Lord keep thy coming in and thy going out * from henceforth, now and forever.

Grant them eternal rest, * O Lord.

And let perpetual light * shine on them!

Ant. The Lord keepeth thee from all evil: may the Lord keep thy soul.

Ant. If thou, O Lord, wilt mark.

Psalmus 129.

DE profúndis clamávi ad te, Dómine: * Dómine, exáudi vocem meam.

Fiant aures tuæ intendéntes * in vocem deprecatiónis meæ.

Si iniquitátes observáveris, Dómine: * Dómine, quis sustinébit?

Quia apud te propitiátio est: * et propter legem tuam sustínui te, Dómine.

Sustínuit ánima mea in verbo ejus: * sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem, * speret Israel in Dómino.

Psalm 129.

OUT of the depths I have cried to thee, O Lord: * Lord, hear my voice.

Let thy ears be attentive * to the voice of my supplication.

If thou, O Lord, wilt mark iniquities: * Lord, who shall stand it?

For with thee there is merciful forgiveness: * and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word: * my soul hath hoped in the Lord.

From the morning watch even until night, * let Israel hope in the Lord.

Quia apud Dóminum misericórdia; * et copiósa apud eum redémptio.

Et ipse rédimet Israel * ex ómnibus iniquitátibus ejus.

Réquiem ætérnam * dona eis, Dómine.

Et lux perpétua * lúceat eis.

Ant. Si iniquitátes observáveris, Dómine: Dómine, quis sustinébit?

Ant. Opera.

Because with the Lord there is mercy; * and with him plentiful redemption.

And he shall redeem Israel * from all his iniquities.

Grant them eternal rest, * O Lord.

And let perpetual light * shine on them!

Ant. If thou, O Lord, wilt mark iniquities: Lord, who shall stand it?

Ant. Despise not.

Psalmus 137.

CONFITÉBOR tibi, Dómine, in toto corde meo: * quóniam audísti verba oris mei.

In conspéctu Angelórum psallam tibi: * adorábo ad templum sanctum tuum, et confitébor nómini tuo.

Super misericórdia tua, et veritáte tua: * quóniam magnificásti super omne, nomen sanctum tuum.

In quacúmque die invocávero te, exáudi me: * multiplicábis in ánima mea virtútem.

Confiteántur tibi, Dómine, omnes reges terræ: * quia au-

Psalm 137.

I WILL praise thee, O Lord, with my whole heart: * for thou hast heard the words of my mouth.

I will sing praise to thee in the sight of the Angels: * I will worship towards thy holy temple, and I will give glory to thy name.

For thy mercy, and for thy truth: * for thou hast magnified thy holy name above all.

In what day soever I shall call upon thee, hear me: * thou shalt multiply strength in my soul.

May all the kings of the earth give glory to thee, O Lord: *

diérunt ómnia verba oris tui.

Et cantent in viis Dómini: * quóniam magna est glória Dómini.

Quóniam excélsus Dóminus, et humília réspicit: * et alta a longe cognóscit.

Si ambulávero in médio tribulatiónis, vivificábis me: * et super iram inimicórum meórum extendísti manum tuam: et salvum me fecit déxtera tua.

Dóminus retríbuet pro me: * Dómine, misericórdia tua in sæculum: ópera mánuum tuárum ne despícias.

Réquiem ætérnam * dona eis, Dómine.

Et lux perpétua * lúceat eis.

Ant. Opera mánuum tuárum, Dómine, ne despícias.

℣. Audívi vocem de cœlo dicéntem mihi:

℟. Beáti mórtui, qui in Dómino moriúntur.

Ant. Omne quod dat.

Canticum Beatæ Mariæ Virginis. Lucæ 1.

MAGNÍFICAT ✠ * ánima mea Dóminum:

Et exultávit spíritus meus * in Deo salutári meo.

for they have heard all the words of thy mouth.

And let them sing in the ways of the Lord: * for great is the glory of the Lord.

For the Lord is high, and looketh on the low: * and the high he knoweth afar off.

If I shall walk in the midst of tribulation, thou wilt quicken me: * and thou hast stretched forth thy hand against the wrath of my enemies: and thy right hand hath saved me.

The Lord will repay for me: * thy mercy, O Lord, endureth for-ever: O despise not the works of thy hands.

Grant them eternal rest, * O Lord.

And let perpetual light * shine on them!

Ant. Despise not, O Lord, the works of thy hands.

℣. I heard a voice from heaven, saying to me:

℟. Blessed are the dead, that die in the Lord.

Ant. All that the Father.

The Canticle of the Blessed Virgin Mary. Luke 1.

MY soul ✠ * doth magnify the Lord:

And my spirit hath rejoiced * in God my Saviour.

Quia respéxit humilitátem ancíllæ suæ: * ecce enim ex hoc beátam me dicent omnes generatiónes.

Because he hath regarded the humility of his hand-maid: * for, behold, from henceforth all generations shall call me blessed.

Quia fecit mihi magna qui potens est, * et sanctum nomen ejus.

For he that is mighty hath done great things to me, * and holy is his name.

Et misericórdia ejus a progénie in progénies * timéntibus eum.

And his mercy is from generation to generation * to them that fear him.

Fecit poténtiam in bráchio suo: * dispérsit supérbos mente cordis sui.

He hath showed might in his arm: * he hath scattered the proud in the conceit of their heart.

Depósuit poténtes de sede, * et exaltávit húmiles.

He hath put down the mighty from their seat, * and hath exalted the humble.

Esuriéntes implévit bonis, * et dívites dimísit inánes.

He hath filled the hungry with good things, * and the rich he hath sent away empty.

Suscépit Israel púerum suum, * recordátus misericórdiæ suæ.

He hath received Israel his servant, * being mindful of his mercy.

Sicut locútus est ad patres nostros, * Abraham, et sémini ejus in sæcula.

As he spoke to our fathers, * to Abraham, and to his seed for-ever.

Réquiem ætérnam * dona eis, Dómine.

Grant them eternal rest, * O Lord.

Et lux perpétua * lúceat eis.

And let perpetual light * shine on them!

Ant. Omne quod dat mihi Pater, ad me véniet: et eum qui venit ad me, non ejíciam fóras.

Ant. All that the Father giveth me, shall come to me: and him that cometh to me I will not cast out.

Preces infrascriptæ dicuntur flexis genibus.

PATER NOSTER, etc., secreto.

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

Sequens psalmus non dicitur in die Commemorationis omnium Fidelium Defunctorum, neque in die obitus seu depositionis Defuncti.

PSALMUS 145.

LAUDA, ánima mea, Dóminum: laudábo Dóminum in vita mea: * psallam Deo meo, quándiu fúero.

Nolíte confídere in princípibus: * in fíliis hóminum, in quibus non est salus.

Exíbit spíritus ejus, et revertétur in terram suam: * in illa die períbunt omnes cogitatiónes eórum.

Beátus cujus Deus Jacob adjútor ejus, spes ejus in Dómino Deo ipsíus: * qui fecit cœlum et terram, mare, et ómnia quæ in eis sunt.

Qui custódit veritátem in sæculum, facit judícium injúriam patiéntibus: * dat escam esuriéntibus.

Dóminus solvit compedítos: * Dóminus illúminat cæcos.

The following prayers are said kneeling.

OUR FATHER, etc., secretly.

℣. And lead us not into temptation.

℟. But deliver us from evil.

The following psalm is not said on All Souls' day, nor on the day of the Death or Burial of the Deceased.

PSALM 145.

PRAISE the Lord, O my soul: in my life I will praise the Lord: * I will sing to my God as long as I shall be.

Put not your trust in princes: * in the children of men, in whom there is no salvation.

His spirit shall go forth, and he shall return into his earth: * in that day all their thoughts shall perish.

Blessed is he who hath the God of Jacob for his helper, whose hope is in the Lord his God: * who made heaven and earth, the sea, and all things that are in them.

Who keepeth truth for-ever, who executeth judgment for them that suffer wrong: * who giveth food to the hungry.

The Lord looseth them that are fettered: * the Lord enlighteneth the blind.

Dóminus érigit elísos: * Dóminus díligit justos.

Dóminus custódit ádvenas: pupíllum et víduam suscípiet: * et vias peccatórum dispérdet.

Regnábit Dóminus in sæcula: Deus tuus, Sion, * in generatiónem et generatiónem.

Réquiem ætérnam * dona eis, Dómine.

Et lux perpétua * lúceat eis.

℣. A porta ínferi.

℟. Erue, Dómine, ánimas eórum.

℣. Requiéscant in pace.

℟. Amen.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

The Lord lifteth up them that are cast down: * the Lord loveth the just.

The Lord keepeth the strangers: he will support the fatherless and the widow: * and the ways of sinners he will destroy.

The Lord shall reign for-ever: thy God, O Sion, * unto generation and generation.

Grant them eternal rest, * O Lord.

And let perpetual light * shine on them!

℣. From the gates of hell.

℟. Deliver their souls, O Lord.

℣. May they rest in peace.

℟. Amen.

℣. O Lord, hear my prayer.

℟ And let my cry come to thee.

Pro Defuncto Episcopo seu Sacerdote.

Orémus.

DEUS, qui inter Apostólicos sacerdótes, fámulum tuum N. Pontificáli, (seu Sacerdotáli) fecísti dignitáte vigére: præsta, quæsumus; ut eórum quoque perpétuo aggregétur consórtio. Per Dóminum nostrum Jesum Christum, Fílium

For a Deceased Bishop or Priest.

Let us pray.

O GOD, who among the Apostolic priests didst honor thy servant N. with the Episcopal (or Sacerdotal) dignity, grant, we beseech thee, that he may also be associated with them in everlasting fellowship. Through our Lord Jesus Christ,

tuum. Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

℟. Amen.

thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end.

℟. Amen.

Pro Defuncto Patre et Matre.

Orémus.

DEUS, qui nos patrem et matrem honoráre præcipísti: miserére clementer animábus patris ac matris meæ, eorúmque peccáta dimítte; meque eos in ætérnæ claritátis gáudio fac vidére. Per Dóminum nostrum Jesum Christum, Fílium tuum. Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

℟. Amen.

For a Deceased Father and Mother.

Let us pray.

O GOD, who hast commanded us to honor our father and mother, have compassion, in thy mercy, on the souls of my father and mother, and forgive them their sins; and grant that I may see them in the joys of eternal glory. Through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end.

℟. Amen.

Pro Defuncto Socio Congreg. B. M. V.

Orémus.

ABSÓLVE, quæsumus, Dómine, ánimam fámuli tui, (vel fámulæ tuæ) N., ut defúnctus (vel defúncta) sæculo, tibi vivat: et quæ per fragilitátem carnis humána conversatióne commísit, tu vénia misericordíssimæ pietátis abstérge. Per Dóminum nostrum Jesum Christum, Fílium tuum. Qui

For a Deceased Sodalist.

Let us pray.

ABSOLVE, we beseech thee, O Lord, the soul of thy servant N., that being dead to the world, he (or she) may live to thee: and whatever he (or she) has committed through human frailty, do thou of thy most merciful goodness forgive. Through our Lord Jesus Christ, thy Son, who liveth and reign-

tecum vivit et regnat in unitáte Spíritus Sancti. Deus, per ómnia sæcula sæculorum.

℟. Amen.

eth with thee, in the unity of the Holy Ghost, one God, world without end.

℟. Amen.

Pro Defunctis Sociis Congreg. B. M. V.

OREMUS.

INCLÍNA, Dómine, aurem tuam ad preces nostras, quibus misericórdiam tuam súpplices deprecámur: ut ánimas famulórum tuórum, quas de hoc sæculo migráre jussísti, in pacis ac lucis regióne constítuas, et Sanctórum tuórum júbeas esse consórtes. Per Dóminum nostrum Jesum Christum, Fílium tuum. Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

℟. Amen.

For Deceased Sodalists.

LET US PRAY.

INCLINE, O Lord, thy ear to our prayers, by which we humbly beseech thy mercy; that thou wouldst place in the region of peace and light the souls of thy servants, which thou hast commanded to depart from this world, and admit them to the fellowship of thy Saints. Through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end.

℟. Amen.

Pro Defunctis Fratribus, Propinquis et Benefactoribus.

OREMUS.

DEUS, véniæ largítor et humánæ salútis amátor: quæsumus cleméntiam tuam: ut nostræ congregatiónis fratres, propínquos et benefactóres, qui ex hoc sæculo transiérunt, beáta María sempér Vírgine intercedénte cum ómnibus Sanctis tuis, ad perpétuæ beati-

For Deceased Brethren, Relations and Benefactors.

LET US PRAY.

O GOD, the giver of pardon and lover of the salvation of men, we beseech thy clemency to grant, that the brethren, relations and benefactors of our congregation, who have departed from this world, may, through the intercession of the Blessed Mary, ever Virgin, and

túdinis consórtium perveníre concédas. Per Dóminum nostrum Jesum Christum, Fílium tuum. Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

℟. Amen.

all thy Saints, attain to the fellowship of perpetual bliss. Through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end.

℟. Amen.

Pro Omnibus Fidelibus Defunctis.

ORÉMUS.

FIDÉLIUM, Deus, ómnium Cónditor et Redémptor, animábus famulórum famularúmque tuárum remissiónem cunctórum tríbue peccatórum: ut indulgéntiam quam semper optavérunt, piis supplicatiónibus consequántur. Qui vivis et regnas in sæcula sæculórum.

℟. Amen.

℣. Réquiem ætérnam dona eis, Dómine.

℟. Et lux perpétua lúceat eis.

℣. Requiéscant in pace.

℟. Amen.

For all the Faithful Departed.

LET US PRAY.

O GOD, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed, the remission of all their sins; that, by pious supplications, they may obtain the pardon which they have always desired. Who livest and reignest for-ever and ever.

℟. Amen.

℣. Grant them eternal rest, O Lord.

℟. And let perpetual light shine on them!

℣. May they rest in peace.

℟. Amen.

Devotions for Confession

Prayer before Examination of Conscience.

O most merciful God, I most humbly thank thee for all thy mercies to me, and, particularly at this time, for thy forbearance and long-suffering with me, notwithstanding my many and grievous sins. It is of thy great mercy that I have not fallen into greater and more grievous sins than those which I have committed, and that I have not been cut off and cast into hell. O my God, although I have been so ungrateful to thee in times past, yet now I beseech thee to accept me, returning to thee with an earnest desire to repent, and devote myself to thee, my Lord and my God, and to praise thy holy Name forever.

Receive my confession, and spare me, O most gracious Lord Jesus Christ, whom I, an unworthy sinner, am not worthy to name, because I have so often offended thee. Rebuke me not in thy anger, and cast me not away from thy face, O good Jesus, who hast said that thou willest not the death of a sinner, but rather that he should be converted and live. Receive me, I beseech thee, returning to thee with a penitent and contrite heart. Spare me, O most kind Jesus, who didst die upon the cross, that thou mightest save sinners. To whom shall I fly but to thee, my only hope and my salvation? Have mercy on me, O most gracious Lord, and despise not the humble and contrite heart of thy servant. Grant me, I beseech thee, perfect contrition for my sins, that I may detest them with the deepest sorrow of heart.

Send forth thy light into my soul, and discover to me all those sins which I ought to confess at this time. Assist me by thy grace, that I may be able to declare them to the priest thy vicar, fully, humbly, and with a contrite heart, and so obtain perfect remission of them all through thine infinite goodness. Amen.

O most gracious Virgin Mary, beloved Mother of Jesus Christ my Redeemer, intercede for me with him. Obtain for me the entire pardon of my sins, and perfect amendment of life, for the salvation of my soul, and the glory of his name. Amen.

I implore the same grace of thee, O my Angel Guardian; of you, my holy Patrons N. N.; of you, O holy Peter and holy Magdalen, and of all the Saints of God. Intercede for me a sinner, repenting of my sins, and resolving to confess and amend them. Amen.

An Examination of Conscience for those who Confess their Sins Regularly and Frequently.

I. In Relation to God.

1. Have you frequently omitted morning or evening prayer? Have you prayed negligently, and with wilful distraction?

2. Have you been negligent in the discharge of any of your religious duties? Have you taken care that those under your charge have not wanted the instruction necessary for their condition, nor time for prayer, or time to prepare for the sacraments?

3. Have you spoken irreverently of God and holy things? Have you taken his name in vain, or told untruths?

4. Have you omitted your duty through human respect or interest, &c.?

5. Have you been zealous for God's honor, for justice, virtue, and truth, and reproved such as act otherwise?

6. Have you resigned your will to God in troubles, necessities, sickness?

7. Have you carefully avoided all kinds of impurity, and faithfully resisted thougths of infidelity, distrust, presumption?

II. In Relation to your Neighbor.

1. Have you disobeyed your superiors, murmured against their commands, or spoken of them contemptuously?

2. Have you been troubled, peevish, or impatient, when told of your faults, and not corrected them? Have you scorned the good advice of others, or censured their proceedings?

3. Have you offended any one by injurious words or actions, or given way to hatred, jealousy, or revenge?

4. Or lessened their reputation by any sort of detraction, or in any matter of importance?

5. Have you formed rash judgments, or spread any report, true or false, that exposed your neighbor to contempt, or made him undervalued?

6. Have you by carrying stories backward and forward, or otherwise, created discord and misunderstanding between neighbors?

7. Have you been froward or peevish towards any one in your carriage, speech, or conversation?

8. Or taken pleasure in vexing, mortifying or provoking them?

9. Have you mocked or reproached them for their corporal or spiritual imperfections?

10. Have you been excessive in reprehending those under your care, or been wanting in giving them just reproof?

11. Have you borne with their oversights and imperfections, and given them good counsel?

12. Have you been solicitous for such as are under your charge; and provided for their souls and bodies?

III. In Relation to Yourself.

1. Have you been obstinate in following your own will, or in defending your own opinion in things either indifferent, dangerous, or scandalous?

2. Have you taken pleasure in hearing yourself praised, or acted from motives of vanity or human respect?

3. Have you indulged yourself in too much ease and sloth, or any ways yielded to sensuality or impurity?

4. Has your conversation been edifying and moderate; or have you been cross, proud, or troublesome to others?

5. Have you spent over-much time in recreation or useless employments, and thereby omitted or put off your devotions to unseasonable times?

6. Have you yielded to intemperance, rage, impatience, or jealousy?

Considerations to Excite in our Mind True Contrition for our Sins.

1. Place before yourself, as distinctly as you can, all the sins which you are going to confess.

2. Consider who God is, and how good and gracious he has been to you whom you have so often and so much offended by these sins. He made you—he made you for himself, to know, love, and serve him, and be happy with him forever. He redeemed you by his blood. He has borne with you and waited for you so long. He it is who has called you and moved you to repentance. Why have you thus sinned against him? Why have you been so ungrateful? What more could he have done for you? Oh, be ashamed, and mourn, and hate yourself, because you have sinned against your Maker and your Redeemer, whom you ought to have loved above all things.

3. Consider the full consequences of even one mortal sin. By it you lose the grace of God. You destroy your peace of conscience; you forfeit the happiness of heaven, for which you were created and redeemed; and you prepare for yourself eternal punishment. If we grieve for the loss of temporal and earthly things, how much more for those which are eternal and heavenly?

If we grieve at the departure of a soul from the body, how much more at the death of a soul, which is the loss of the presence of the grace of God? "What shall it profit a man if he gain the whole world, and lose his own soul?" And "who can dwell with everlasting burnings?" Who can endure to be cast out from the presence of God forever?

4. Consider how great has been and is the love of God for you, if only from this, that he has so long waited for you, and spared you, when he might have so justly cast you into hell. Behold him fastened to the cross for love of you! behold him pouring forth his precious blood to be a fountain to cleanse you from your sins! Hear him saying, "I thirst," as it were with an ardent desire for your salvation. Behold him stretching out his arms to embrace you, and expecting you, until you should come to yourself and turn to him, and throw yourself before him, and say, "Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." Let the consideration of these things touch your heart with love for him who has so loved you, and love will beget true contrition, most acceptable to God.

An Act of Contrition.

O Lord Jesus Christ, lover of our souls, who, for the great love wherewith thou hast loved us, willest not the death of a sinner, but rather that he should be converted and live; I grieve from the bottom of my heart that I have offended thee my most loving Father and Redeemer, to whom all sin is infinitely displeasing; who hast so loved me that thou didst shed thy blood for me, and endure the bitter torments of a most cruel death. O my God! O infinite Goodness! would that I had never offended thee. Pardon me, O Lord Jesus, most humbly imploring thy mercy. Have pity upon a sinner for whom thy blood pleads before the face of thy Father.

O most merciful and forgiving Lord, for the love of thee I forgive all who have ever offended me. I firmly resolve to forsake and fly from all sins, and to avoid the occasions of them; and to

confess, in bitterness of spirit, all those sins which I have committed against thy divine goodness, and to love thee, O my God, for thine own sake, above all things and forever. Grant me grace so to do, O most gracious Lord Jesus.

Aspirations before or after Confession.

My Lord and my God, I sincerely acknowledge myself a vile and wretched sinner, unworthy to appear in thy presence; but do thou have mercy on me, and save me.

Most loving Father, I have sinned against heaven and before thee, and am unworthy to be called thy child; make me as one of thy servants, and may I for the future be ever faithful to thee.

It truly grieves me, O my God, to have sinned, and so many times transgressed thy law; but wash me now from my iniquity, and cleanse me from my sin. O loving Father, assist me by thy grace, that I may bring forth worthy fruits of penance.

Oh, that I had never transgressed thy commandments! Oh, that I had never sinned! Happy those souls who have preserved their innocence: oh, that I had been so happy!

But now I am resolved, with the help of thy grace, to be more watchful over myself, to amend my failings, and fulfill thy law. Look down on me with the eyes of mercy, O God, and pardon my sins.

Forgive me what is past, and through thine infinite goodness, secure me, by thy grace, against all my wonted failings for the time to come.

Thou didst come, O dear Redeemer, not to call the just, but sinners to repentance; behold a miserable sinner here before thee: oh, draw me powerfully to thyself.

Have mercy on me, O God, according to thy great mercy; and, according to the multitude of thy tender mercies, blot out my iniquities. Sprinkle me with thy precious blood, and I shall become whiter than snow.

How great is thy goodness, O Lord, in having so long spared such a worthless servant, and waited with so much patience for

his amendment. What return shall I make for thy infinite mercies? Oh, let this mercy be added to the rest, that I may never more offend thee: this single favor I earnestly beg of thee, O Lord, viz., that I may for the future *renounce my own way to follow thine.*

Help me, O Lord my God, and have compassion on my sinful soul. Amen.

Prayer after Confession.

O Almighty and most merciful God, who, according to the multitude of thy tender mercies, hast vouchsafed once more to receive thy prodigal child, after so many times going astray from thee, and to admit me to this sacrament of reconciliation, I give thee thanks with all the powers of my soul for this and all other mercies, graces, and blessings bestowed on me; and prostrating myself at thy sacred feet, I offer myself to be henceforth for ever thine. Oh! let nothing in life or death ever separate me from thee. I renounce with my whole soul all my treasons against thee, and all the abominations and sins of my past life. I renew my promises made in baptism, and from this moment I dedicate myself eternally to thy love and service. Oh! grant that for the time to come I may abhor sin more than death itself, and avoid all such occasions and companies as have unhappily brought me to it. This I resolve to do, by the aid of thy divine grace, without which I can do nothing. I beg thy blessing upon these my resolutions, that they may not be ineffectual, like so many others I have formerly made; for, O Lord, without thee I am nothing but misery and sin. Supply also, by thy mercy, whatever defects have been in this my confession, and give me grace to be now and always a true penitent. Through the same Jesus Christ thy Son. Amen.

A Thanksgiving after Confession.

I return to thee, O Lord Jesus, and give thee thanks that thou hast been pleased to cleanse me from the foul leprosy of my sins. Blessed be thy Name, O Lord, for ever and ever. Truly

thou art a Saviour who rejectest none that come to thee seriously desiring to repent, but receivest them into thy favor, and numberest them with thy children. I acknowledge and adore thy mercy, and dedicate myself wholly to thy service hereafter. Assist my weakness, and suffer me not again to fall into my past sins and to be separated from thee; but so bind my heart and soul to thee with the bonds of thy love, that I may say with the Apostle, *Who shall separate me from the love of Christ?*

Examination of Conscience upon the Ten Commandments.

The First Commandment.

"I am the Lord thy God," &c.—*Exodus* xx.

Have you been guilty of heresy or disbelief, or wilful doubting of any article of faith? How often? and for how long a time? Or have you rashly exposed yourself to the danger of infidelity, by reading bad books, or keeping wicked company? How often?

Have you, by word or deed, denied your religion, or gone to places of false worship, so as to join in any way in the worship, or to give scandal? How often?

Have you been ignorant of the articles of your creed, of the commandments, or of any of those things which Christians in your station are bound to know? For how long a time?

Have you despaired of salvation, or of the forgiveness of your sins? Or have you rashly presumed upon finding mercy; going on in your sins, without any thought of amendment; or depending upon a death-bed repentance? How long have you been in this way?

Have you, after falling into mortal sin, neglected for a long time to turn to God by repentance? and for how long a time?

Have you committed anything that you judged or doubted to be a mortal sin, though perhaps it was not so? How often? Or have you exposed yourself to the evident danger of mortal sin? How often? and of what sin?

Have you been negligent in the worship of God? seldom or never adoring and praising him, or giving him thanks; praying but little, or with little attention; and neglecting to make acts of faith, hope, or love of God? How long has this negligence continued?

Have you made a sacrilegious confession or communion, by concealing some mortal sin in confession, or what you doubted might be mortal: or for want of a hearty sorrow for your sins, and a firm purpose of amendment; or by being grossly negligent in the examination of your conscience? How often?

Have you received any other sacrament, for example, confirmation or matrimony, in mortal sin?

Have you neglected to perform the penance enjoined in confession? or said it with wilful distractions? How often?

Have you received the Blessed Sacrament after having broken your fast?

Have you been guilty of idolatry, or of giving divine honors to anything created, or used any witchcraft, or charms, or spells, or such like other diabolical inventions? How often? and with what scandal or ill example to others?

Have you employed prayers or sacred names to superstitious uses? How often?

Have you consulted fortune-tellers, or made use of any superstitious practices, to find out things to come, recover things lost, &c.? How often?

Have you given credit to dreams, taken notice of omens, or made any other superstitious observations? How often?

Have you blasphemed God or his Saints? How often?

Have you abused the Holy Scriptures, or scoffed at holy things? How often?

The Second Commandment.

"Thou shalt not take the name of the Lord thy God in vain."

Have you taken God's name in vain, or used it without respect in common discourse? Have you taken a false oath, or sworn to

what you did not certainly know whether it was true or false? Have you taken a rash oath, or without a sufficient reason? Have you taken an oath to do anything that was wicked or unlawful? or broken your lawful oaths? How often?

Have you had a custom of swearing rashly and inconsiderately by the name of God, by your soul, or by the way of imprecation upon yourself? How long have you had this custom? How many times a day have you sworn in this manner? Have you sworn by the blood or wounds of God, or any other blasphemous oaths? How often?

Have you cursed yourself or others, or anything else? and if so, was it from your heart? How often?

Have you been accessary to others swearing, cursing, or blaspheming? How often?

Have you made a rash vow, without sufficient knowledge or deliberation?

Have you broken any vow or solemn promise made to God? How often?

The Third Commandment.

"Remember that thou keep holy the Sabbath day."

Have you neglected to keep holy the Sunday?

Have you done any servile work without necessity on Sundays or Holydays? or been accessary to others so doing? How often?

Have you spent those days in idleness or in sin? or been accessary to others spending them so? How often?

The Fourth Commandment.

"Honor thy father and thy mother."

If a Child.—Have you been wanting in your duty to your parents, by not loving them, or not showing them due respect; or by disobeying them? and was it in any matter of moment? Or have you been disobedient or disrespectful to any other lawful superiors? How often?

Have you desired your parents' death, or cursed them? Or

given them injurious language? Or lifted up your hand against them? Or threatened them? Or provoked them to swear, or otherwise to offend God? Or caused them any considerable trouble or uneasiness? How often?

Have you stolen from your parents, or otherwise wronged them? Or squandered away their substance? How much, and how often?

Have you neglected to succor your parents in their necessities, either corporal or spiritual?

If a Parent.—Have you been negligent in procuring that your children should be speedily baptized? Or that they should be timely instructed in their prayers and the Christian doctrine? Or have you been wanting in giving them early impressions of the fear and love of God? Or in taking care of their discharging their duty with regard to the sacraments?

Have you neglected to correct them; or been excessive in your correction?

Have you neglected to remove from them the occasions of sin, such as wicked companions, bad books, &c.; or suffered them to lie in the same bed with one another, with danger to their chastity?

Have you flattered them in their passions, or indulged them in their evil inclinations?

Have you given them bad example? How often, and in what manner?

If a Servant.—Have you disobeyed your master or mistress? Have you been wanting in diligence or industry? Have you injured or destroyed their property through carelessness or neglect? or suffered others to injure them?

Have you stolen from them, or given anything away without their knowledge?

Have you betrayed their confidence by revealing their secrets, by tale-bearing, by lies, &c.?

Have you obeyed or flattered them in anything sinful?

If a Master or Mistress.—Have you neglected to watch over the conduct of your servants?

Have you refused, without necessity, to allow them time to hear Mass on Sundays and Holydays, or to frequent the sacraments?

Have you overburdened them with work, or treated them injuriously?

The Fifth Commandment.

"Thou shalt not kill."

Have you been guilty of anger or violent passion? And if so, what scandal was given?

Have you desired any one's death, through hatred or malice? or for your temporal interest? How often?

Have you revenged yourself of any one by word or action, or desired revenge, or taken pleasure in the thoughts of it? How often?

Have you provoked, challenged, or struck others, or been guilty of quarrelling or fighting with them? How often; and what mischief have you done them?

Have you borne malice to others, or refused to be reconciled to them? For how long a time? And what sort of evil had you in your heart against them?

Have you procured, or thought to procure a miscarriage? or given any counsel, aid, or assistance thereunto? How often?

Have you done anything to shorten your own or any other's life, or to hasten death? or rashly exposed yourself or others to danger? How often?

Have you desired your own death, through passion or impatience? or entertained any thoughts of making away with yourself? or attempted or designed any such thing? How often?

Have you neglected to give alms according to your condition and ability? Or to reclaim sinners when it lay in your power? How often?

Have you been guilty of any spiritual murder, by drawing

others into mortal sin? Or have you been accessary to the sins of others, by counsel, or command, or provocation, or any other way? How often? And what sins?

Have you given scandal or occasion of sin to others, by lewd or irreligious discourse; by drunkenness or swearing, by immodesty of dress or behavior, &c.?

N. B.—The circumstance of scandal is generally founded in all sins that are known to others, by reason of the force of ill example, which encourages others to sin.

The Sixth Commandment.

"Thou shalt not commit adultery."

Have you been guilty of any acts of impurity? (*Under this head, all sins against purity must be carefully examined; as well as whatsoever leads to their indulgence or commission.*) Have you been guilty of filthy talking? of reading immodest books? of indecency of dress? of looking at unchaste objects? of taking any dangerous or improper liberties?

N. B.—As the sins against this and the Ninth Commandment are most grievous, and, at the same time, most various, the prudent counsel of your Director will assist you, if necessary, in a more particular examination.

The Seventh Commandment.

"Thou shalt not steal."

Have you been guilty of stealing or cheating, or in any way wronging your neighbor in buying or selling, or in any other bargains or contracts? Or have you been accessary to another's committing any such injustice? How often? and to what value?

Have you unjustly retained what belonged to another? How long? and to what injury?

Have you caused any damage to your neighbor in his house, cattle, or other goods? How often?

Have you contracted debts without design of paying them; or without any prospect of being able to pay them? Or have you delayed or refused to pay your just debts when you were able?

Or have you, by prodigal expenses, rendered yourself unable; and so wronged your creditors or your own family? How often?

Have you been guilty of negligence in the securing or administering of trusts confided to your care, whether for ecclesiastical, charitable, or other purposes? Has any actual loss resulted from this negligence? To what extent? Have you been negligent in the administration of property otherwise entrusted to you, as guardian or administrator? If so, have others thereby suffered? To what extent?

Have you been guilty of usury in the loan of money? How often?

Have you put off false money? How much? How often?

Have you professed any art, or undertaken any business, without sufficient skill or knowledge? And what injury has your neighbor suffered from it?

Have you bought or received stolen goods, or taken of those who could not give? How often?

Have you neglected your work or business to which you were hired, or by contract obliged? How often? and to what injury? Or have you broken your promises in matters of consequence?

N. B.—In all sins of injustice, whereby you have done any wrong to your neighbor, either in his person or in his goods, or in his character, honor, or good name, you are strictly obliged to make full satisfaction and restitution, if it be in your power; otherwise the sin will not be forgiven.

Have you, then, neglected or delayed, without just cause, to make satisfaction and restitution, when it was in your power? How long?

The Eighth Commandment.

"Thou shalt not bear false witness against thy neighbor."

Have you been guilty of telling lies? And whether in any matter of consequence, or to the injury of any one? How often?

Have you been guilty of hypocrisy or dissimulation? How often?

Have you entertained a bad opinion of your neighbor without

grounds, or judged rashly of his actions or intentions? How often?

Have you been guilty of backbiting, or uncharitable conversation, by speaking of the known faults of your absent neighbor? How often?

Have you been guilty of the sin of detraction, which consists in taking away or lessening your neighbor's reputation by publishing his secret faults or defects? How often have you done so? From what motive? and before how many?

Have you been guilty of calumny, which consists in saying of your neighbor what is false or uncertain? How often? and before how many?

N.B.—In either case you are obliged to restore his character as far as you are able.

Have you willingly given ear to detraction or calumny? Have you taken pleasure in it? Or in any way encouraged it? Or not hindered it when you might? How often?

Have you injured your neighbor's honor by reproaches and affronts, or robbed him of his peace of mind by scoffs and derision? How often?

Have you, by carrying stories backwards and forwards, or in any other way, caused misunderstanding or quarrels between others? How often? and to what prejudice?

N.B.—Here also judges, lawyers, solicitors, &c., ought to examine themselves, what injustice they may have been guilty of in managing causes, &c.; as well as accusers, witnesses, &c.

The Ninth Commandment.

"Thou shalt not covet thy neighbor's wife."

Have you taken pleasure in any unchaste thoughts or imaginations? Have you entertained any impure desires or feelings?

The Tenth Commandment.

"Thou shalt not covet thy neighbor's goods."

Have you desired your neighbor's goods, not caring whether you had them right or wrong? Or been in a disposition of steal-

ing, or otherwise wronging him, if it lay in your power? How often?

Have you desired your neighbor's loss or misfortune, or any public calamity, that you might be the gainer by it? How often?

The Commandments of the Church.

I. Have you neglected to keep holy the days of obligation? Have you worked on those days without necessity?

II. Have you neglected to hear Mass on Sundays and Holydays of obligation? or have you heard it with wilful distractions? or not taken care that your children and servants should hear it? How often?

III. Have you broken the days of abstinence commanded by the Church? or eaten more than one meal on fasting-days? or been accessary to others so doing? How often?

IV., V. Have you neglected to confess your sins once a year? or to make a worthy Communion during Easter time?

VI. Have you solemnized marriage at the forbidden times? Have you married within the forbidden degrees of kindred? or with any other known impediment?

The Capital or Deadly Sins.

Pride.—Have you been guilty of pride, or complacency in yourself, or contempt of others? How often?

Have you been guilty of vainglory, by doing your actions to procure esteem? How often?

Have you taken delight in the esteem and applause of others? or have you been uneasy and discontented when you did not receive such esteem or applause? How often?

Covetousness.—Have you been guilty of covetousness, in desiring or loving too much the things of this world? Have you sought after them too eagerly? or been too much distressed at the loss of them? How often?

For the sins of Lust see the Sixth Commandment.

For the sins of Anger, see the Fifth Commandment.

Gluttony.—Have you been guilty of gluttony, by eating or drinking to excess, so as to endanger or injure your health or reason? How often? and with what scandal?

Have you indulged an inordinate gratification of your appetite? How often?

Have you made others drunk? or sought to make them so? or boasted of having made them so? How often?

Envy.—Have you envied or repined at your neighbor's good, either spiritual or temporal? or rejoiced at his harm? How often?

Have you been guilty of jealousy, in consequence of any attention or preference shown to others? Have you rejoiced to see them disappointed or mortified?

Sloth.—Have you been guilty of sloth, or laziness of mind or body, which has prevented you from discharging your duty? How often?

Have you neglected your spiritual duties? or discharged them with tepidity or indolence? Have you studied too much your own ease, leading an unmortified and unchristian life?

Have you squandered away much of your time in idleness or useless occupation?

Have you entertained with pleasure the thoughts of saying or doing anything which it would be a sin to say or do? How often?

Have you had the desire or design of committing any sin? What sin? How often?

Have you gloried in any sin whatsoever? How often? and before what company? and what sin?

N.B.—Here also masters and servants, husbands and wives, lawyers and physicians, ecclesiastics and magistrates, &c., ought to examine into the sins which are peculiar to their states, and how far they may have neglected the duties of their respective callings.

A Prayer for obtaining Contrition.

I have now here before me, O Lord, a sad prospect of the manifold offences, by which I have displeased thy divine Majesty, and which I am assured will appear in judgment against me, if I repent not, and my soul be not disposed, by a hearty sorrow, to receive thy pardon. But this sorrow, O Lord, this repentance must be thy free gift, and if it comes not from the hand of thy mercy, all my endeavors will be in vain, and I shall be for ever miserable. Have mercy, therefore, on me, O Father of mercies, and pour forth into my heart thy grace, whereby I may sincerely repent of all my sins; give me a true contrition, that I may bewail my past misery and ingratitude, and grieve from my heart for having offended thee, so good a God. Permit me not to be deluded with a false sorrow, as, I fear, I have been too often, through my own weakness and neglect; but let it be now thy gift, descending from thee, the Father of lights, so that my repentance may be accompanied with amendment and change of life, and I may be fully acquitted from the guilt of all my sins, and once more received into the number of thy servants. Through Jesus Christ our Lord. Amen.

A Prayer after Confession.

O Almighty and most merciful God, who, according to the multitude of thy tender mercies, hast vouchsafed once more to receive thy prodigal child, after so many times going astray from thee, and to admit me to this sacrament of reconciliation, I give thee thanks with all the powers of my soul, for this and all other mercies, graces, and blessings bestowed on me, the most unworthy of all sinners: and prostrating myself at thy sacred feet, I offer myself now to be henceforth for ever thine. Oh! let nothing in life or death ever separate me from thee. I once more renounce with my whole soul all my treasons against thee, and all the abominations and sins of my past life. I renew my promises made in baptism, and from this moment I dedicate myself eter-

nally to thy love and service. Oh! grant that for the time to come I may ever fly and abhor sin more than death itself, and avoid all such occasions and companies as have unhappily brought me to it. I resolve henceforth to fly them all, by thy divine grace, without which, of myself, I can do nothing. I resolve to perform [*such and such devotions*] for obtaining this grace. I resolve to fly idleness, and to set myself a regular order and method of life, for the time I have yet to live. I beg thy blessing upon these my resolutions, that they may not be ineffectual, like so many others I have formerly made: for, O Lord, without thee I am nothing but misery and sin. Supply also, by thy mercy, whatever defects have been in this my confession. I am sensible that it has been very imperfect, and that I was far from having that true sorrow which the heinousness of my sins required; but let the precious blood of thine only Son make up this deficiency. Accept of my poor performance, such as it is, and give me grace to be now and always a true penitent. Through the same Jesus Christ, thy Son. Amen.

Devotions for Communion.

DIRECTION OF INTENTION.

Most merciful Father, thou who didst so love the world as to give thy beloved Son for our redemption, vouchsafe, through his infinite merits, to accept the Holy Mass which I am about to hear, and the Communion which I am about to receive, for thy greater honor and glory; in thanksgiving for all the benefits which thou hast bestowed on me; for the pardon of all my sins, and particularly for N. I offer thee, O my God! this Mass and Communion, to obtain the graces necessary for the amendment of my life, and to obtain of thy mercy the great gift of final perseverance and life everlasting, which thou hast promised to those who worthily receive thee and nourish their souls with this divine bread. I make this same offering, O God, for our Holy Father, the Pope, for the Church, the clergy, and our own prelate; for the conversion of all sinners and unbelievers; for the perseverance of the just in grace, the comfort of the afflicted, and the deliverance of the souls in Purgatory; and for all those for whom I am bound to pray. I desire to enter into all the intentions requisite for gaining the indulgences which are held forth by the Church to worthy communicants. Grant, O my God, that this Mass and Communion may ascend in the odor of sweetness to the throne of thy mercy in my behalf, to be to me an unfailing source of grace here, and a pledge of eternal life hereafter. Amen.

An Act of Faith.

Jesus, my loving God, since thou hast revealed it, I firmly believe that thou art really and truly present, soul, body, and divinity, in the adorable Sacrament of the altar. I believe that in Communion I receive that same Jesus who died, and who rose again; and that in him, I receive the eternal Father and the Holy Ghost.

An Act of Adoration.

O my soul, what art thou doing? What thoughts engross thee? Yet, in a little while and thy loving God will come to dwell within thee. O infinite God! I prostrate myself before thee in humble adoration. I adore thee, sweet Jesus, in this Sacrament of thy love. Come, Mary, my tender Mother; come, all ye Angels and Saints, and adore Jesus with me. Obtain for me a lively faith and profound veneration, now that I am about to receive my dearest Lord in holy Communion.

And now, my soul, thou shalt be filled with every good, since thy Jesus comes to visit thee. He comes to enlighten thee, to unite himself to thee, in order that thou mayest have a foretaste of that never-ending delight, which he has prepared for thee in heaven. Awake! exult, O my heart! let thy confidence be unreserved; and remember that thou art now about to obtain the gratification of all thy most fervent desires. Jesus is Almighty; he can give thee all good things. He opens his hand, and showers benedictions on all. He is to thee a loving Father, and desires to enrich thee with a profusion of his choicest gifts. He is ever faithful to his word, and he will, therefore, bless thee with everything thou needest. O Jesus, exhaustless source of wealth! give me thy graces; teach me to love thee daily more and more; teach me, O Jesus! to hope unfailingly in thy mercies.

An Act of Hope.

O Jesus, dearest hope of my soul! I rely with unshaken confidence on thy divine promises. Thy most precious blood, shed

for me on Calvary, is a pledge of thy loving compassion for my poor soul. O thou who art infinite compassion! grant, now that I am about to receive thee in holy Communion, that my soul may be sanctified. Grant that all my desires may be acceptable to thee, so that I may live and die loving none but thee, O beauty ever old and ever new! Come, then, God of my heart's fondest hopes, sanctifier of souls, come and sanctify me. O my soul! what is there that God has left undone to win thy love? Did he not become man; was he not born in a lowly manger; did he not die on the cross for love of thee? and, O miracle of love! is he not now really and truly present in this Sacrament of love for thee? He now invites thee to the heavenly banquet, to receive him, and so lovingly does he invite thee, that his divine heart will brook no delay. O love that has had no equal! The God of infinite beauty, perfection, and majesty desires this morning to bestow such blessings on me as he has never bestowed on Seraphim. He deigns, nay, desires, to become my Guest, and to take up his abode in the inmost recesses of my soul. He, the omnipotent God, desires to be united to me; and thou, my soul, wilt thou not give all thy love to that God, who hast loved thee so tenderly?

An Act of Love.

O Divine Jesus! the God of my heart, and the life of my soul! how worthy art thou of my love, and of all the pure affections of my heart. My God, I love thee with my whole heart and soul. Thou art my Creator, my sovereign Lord, I love thee more than my life, more than myself; for thou art the sole object of my desires. Thou art the beginning and the end of all. Oh, that I could praise and bless thee as the angels and saints do in heaven! Oh, that I were able, even at the sacrifice of my life, to make all mankind praise, bless, love, and adore thee! O God, most amiable! how gladly would I spend my life in toil for the love of thee. Inflame my heart with a love that may be worthy of thee. Teach me, I beseech thee, to bless, thank and love thee, with that love which thy holy Mother cherished for thee. I love thee, O Jesus!

but do thou in thy goodness so strengthen that love that it may always remain true to thee during the remainder of my life. Jesus, thou art my treasure, my life, my hope, my bliss. I love thee because thou hast toiled and died for me; I love thee because thou alone art worthy of my undivided love. Thou art my Lord and my God, and I desire nothing so much as to love thee now and forever. My soul, God has created thee to love him. Give him, therefore, all thy love. O my heart, thou knowest that there is no peace, happiness, or contentment without thy God. Sever, then, all earthly attachments, and hail the coming of God. Mary, mother of pure love, pray that I may love my God with all my soul and all my strength. Alas! my soul, hast thou not been an abode of vice, crime, and cold indifference to thy God? Hast thou not often and often transgressed his holy laws? Ah, hast thou not often imitated the impious Jews who crucified thy Redeemer? Thou hast crucified the Son of God as often as thou hast sinned mortally. O my soul, now that he is about to visit thee in this Sacrament of love and reconciliation, implore him to wipe out all the stains of thy iniquity.

An Act of Contrition.

My loving Jesus, by my sins I have crowned thee with thorns; I have nailed thee to the cross; I have drenched thy lips with vinegar and gall; I have pierced thy side; I have put thee to death. How can I think of receiving thee, I who am not worthy to breathe the breath of life! I deserve that the earth should swallow me, that heaven should cast its thunderbolts on my head, that all created things should detest me. But, O my God, thou art infinite goodness! How often, alas! have I trampled on thy blood, dishonored thy name, scorned thy authority; yet, not only dost thou pardon me, but thou, of thy own divine will, desirest to be reconciled to me; and for one act of penance, for one tear of contrition and love, thou forgivest all my sins, and thou restorest me to thy favor, and thou makest me once more thy friend and child. Oh, in truth, thou art my God, infinitely kind, infinitely

great, infinitely faithful, infinitely loving! Thou art my God, an abyss of infinite glory and perfection. Oh, how infinitely great is thy goodness in giving thyself to me—to me, a miserable sinner! Praise to thy ever-holy name! Ah, would that I might die of sorrow for having offended so good a God! Pardon me, O my God! I consult not my own interests; I only wish that thou, my loving God, shouldst be honored and glorified by me henceforth and forever. Purify with thy most precious blood, O dearest Jesus, this soul of mine, till it becomes a fit tabernacle for thy divine Majesty. O Mary, thou comforter of the afflicted! give me tears of heartfelt sorrow. My soul, thou art about to receive the body of Jesus. Hast thou duly considered who God is, and what thou art? Ah, though thou wert one of the Cherubim, though thou hadst the love felt by all the angels, and all the virtues of the saints, even so thou wouldst never be worthy of receiving thy God.

An Act of Humility.

At last, O my Jesus, the hour has arrived when thou shalt come to dwell in the heart of one who has been so often unfaithful to thee. Oh, by thy tenderest mercy, I supplicate thee to have compassion on me! Lord, thou art that God, before the splendor of whose sanctity heaven and earth fade into nothingness. Ah, how unworthy, then, am I to appear in thy sight; but I must hasten to receive thee, for thou willest that I should do so; nay, thou dost invite me, and, like a dutiful child, I must obey thee, my God and my All. Let the Seraphim, let the Saints, let ever-blessed Mary, satisfy for my defects and want of deep devotion. Lord, if I am not worthy to love and receive thee, thou deservest to be loved and received by me. Do with me as thou willest. Render me subservient to thy great honor and glory; make me worthy of this greatest of all favors; supply all that is wanting in me, and make this poor heart entirely thine own. The hour has come, O my soul, the long-wished-for hour, when thou art to receive thy dearest Jesus. The King of kings, the Lord of lords, thy God,

is about to enter under thy roof. "Behold the Bridegroom cometh, let us go forth to meet him." But, O my soul! why art thou so cold? why art thou not burning with holy desire to partake of his sacred body? Ah, should not the consciousness of his divine love and compassion enkindle within thee the most intense love for him? If thou were to receive him only once during thy life, with what fervor wouldst thou prepare for that august occasion! But, alas! now that Infinite Goodness is ever ready to give himself to thee, thou art tepid, nay, even cold at the very moment when he is about to take up his abode in thee! O my soul! would that thou were like those pure and loving ones who longed with a burning desire for this divine communion. Would that like them thou thirsted for that all-refreshing fountain. Courage, my soul! awake! yearn to receive thy Jesus; hunger and thirst for the Supreme Good, invite him with tears, and sighs, and with a heart burning with love for him.

An Act of Desire.

Come, thou, bread of angels, and satisfy the longings of my soul. Come, thou, furnace of charity, and inflame my soul with the fire of divine love. Come, divine Shepherd, and guide me. Come, my Father, my hope, my life, my joy, and source of all my happiness. Come, thou, dearest object of all my aspirations. Come, thou, comforter of the sorrowful, thou, heavenly light of souls; come, thou, who art the solace and refreshment of the weary. Come to me, O thou, for whom the nations prayed, and for whom the patriarchs sighed! Come to me, O thou, the desired of ages, joy of angels, glory of the heavens, supreme delight of saints! Come to me, for I yearn for thee; come to me, for thou hast wounded my soul with the arrows of thy love; come, delay not, for my heart grows faint, and I feel that I cannot exist without thee; come, O Jesus, I beseech thee, come.

Most holy Mary, behold me approaching to receive the body and blood, soul and divinity of thy adorable Son. From thy blessed hands I wish to receive him. Give me this morning thy

Jesus, as thou didst to the shepherds, and the kings who came from afar to adore him, and to holy Simeon in the temple. Oh, obtain for me the grace to receive him worthily! Beseech him to fill me with his choicest blessings; and O dear Mother! hearken to the prayer of thy suppliant child.

An Act of Offering.

O my God! I offer thee this my Communion with the Communion of ever Blessed Mary, of the holy Apostles, of all thy Saints, and of all the just who receive thee this morning, or who shall receive thee in time to come. My wish and intention is to make all those fervent acts of preparation and thanksgiving which are offered to thee now, or shall be offered in the future. I offer them all to thee now in union with those virtues, merits, and that sanctity with which thou, my Jesus, didst receive thyself in the Eucharist at the Last Supper. May the Church triumphant in heaven, and militant on earth, supply my deficiencies of love, adoration and gratitude!

Devotions after Communion.

An Act of Faith.

Behold, my longings are fulfilled, all my desires are satisfied! My God has come to visit me! Jesus now dwells within my heart! Now I can say with the Apostle, I am no longer my own, but I belong to Christ. I no longer live in myself, but in Christ, and Christ lives in me. I belong wholly to Christ, and oh, happiness! Christ is mine. Oh, ineffable goodness! God of heaven has touched my tongue, come into my bosom, and taken up his abode in the heart of one so wretched and unworthy! My soul, of what art thou thinking? Thou art now in possession of that God for whom thou hast been longing. Thou art sanctified by the real presence of Jesus, thou art transformed with Jesus. Thou and thy Jesus are one. O union marvelous and delightful! My soul, now that thou art so intimately united to Jesus, wilt thou not address him? Wilt thou not hold sweet converse with thy God who is dwelling in thy heart? Awaken, O my soul, be recollected in thyself; unite together all thy affections; and with sentiments of a lively faith and a most ardent love, adore him and greet him:—

An Act of Admiration.

Welcome, beloved Jesus, I bless thee for having come to dwell within me. Long have I sighed for this moment. But, oh, how it grieves me to think that thou hast come to abide in this heart, a

heart worse than the stable in which thou wast born; a heart more full of what is grief and affliction to thee, than the rugged cross was to thy sacred body. O Lord! what dost thou find in me but a heart hardened against thy loving appeals, a heart full of imperfections, worldly attachments, self-love, and so many other miseries. O God, infinitely holy, what has induced thee to come into it? Let me, in the bitterness of self-reproach, say to thee with St. Peter, depart, depart from this sinful soul, which is unfit to be the abode of Eternal Majesty. "Depart from me, for I am a sinful man, O Lord." Go and reside within those sinless souls who long so ardently for thy coming. But no, O my heavenly guest! do not depart from me; for if I lose thee, I am lost. O God! thou art my only hope, and I will never more separate myself from thee. O Supreme Good, for whom I have sighed! I clasp thee to my heart; and oh, may I live and die in thy tender embrace! O most holy Mary, and all ye Angels and Saints, lend me your affections, that I may fitly welcome this coming of Jesus to my heart.

An Act of Thanksgiving.

Adorable Trinity, one God, most worthy of my love, I thank thee, with all my heart, for having given Jesus to me, a poor sinner; I thank thee for having given me Jesus in the Sacrament of the Eucharist; I thank thee for having invited me to receive him; and oh, sweet Jesus! how can I ever thank thee sufficiently for having deigned to visit me? How can I thank thee as I ought? O spotless Virgin! O Angels and Saints of heaven! O all ye souls glowing with the purest love of God! enable me to thank my Lord incessantly for his infinite condescension. But how far does all this fall short of the thanks due to God! Surely the thanksgiving even of all heaven falls immeasurably short of what is due to an infinite God, and what is there in heaven or on earth that could compensate him for his infinite benefits? What, then, am I to do, but offer, O my most sweet Jesus! thy own love itself in thanksgiving for thy infinite love. Let all thy tender

mercies, thy gracious condescension, and thy infinite attributes render to thee that honor and gratitude which thou so eminently deservest. O adorable Trinity, one God! I thank thee through Jesus, and do thou, O most Holy Trinity, thank Jesus for me. Now let my heart overflow with gratitude, and may thy divine Majesty accept and be content with this infinite thanksgiving. O supreme and everlasting Good! to thee alone be praise, adoration, and glory, from all creatures through endless ages. Amen.

Of what art thou thinking now, my soul? Art thou not a living temple, in which thy Redeemer now really dwells? Dismiss all idle and distracting thoughts. This is the moment for asking of him all the graces thou needest, and for obtaining them from the source of all grace, who now dwells within thee.

Now, indeed, heaven's gate is open, now the adorable Trinity, with eyes of mercy and love, looks down on the object of its complacency, Jesus Christ, who is within thy breast at this moment. O my soul! lose not these precious moments, but employ all thy faculties to co-operate in this great affair of thy eternal salvation. But how? What sayest thou to thy God? Ah, poor and miserable as thou art, thou delightest to live on in thy miseries, even whilst the God of all riches is dwelling within thee! Wilt thou remain silent, and let thy thoughts wander far away? Hast thou no interests to promote, no desire to be gratified? In a word, hast thou become insensible and indifferent? Dost thou not know that if thou dost not ask thou shalt not receive? Were a king to enter thy house, and invite thee to ask favors of him, wouldst thou fail to accept such invitation? Alas! we are miserable indeed, for we have not lively faith. The King of kings, the Lord of heaven's treasures is abiding within thee; thy God has visited thee; he desires to enrich thee with every grace, and yet thou speakest not a word! This infinitely bountiful God grieves and laments that his graces are not prayed for; and impatient of the tepidity of man, and desiring to pour out the treasures of his beneficence on so unworthy a creature, he himself invites us to ask. "Hitherto you have not asked anything in my name. Ask

and you shall receive, that your joy may be full." (John xvi.) My soul, thou hast received the omnipotent Lord, a most tender and bountiful Father, a God who is ever faithful to his word, and why, therefore, art thou afraid? Seek him, trust in him, ask him for great favors—favors worthy of God.

An Act of Petition.

O most loving Jesus! since thou hast deigned to visit me, in order to enrich my soul with thy graces; and since thou invitest me to ask them of thee, listen to me now, I implore thee, by the bowels of thy tender mercy. Grant me, O my Jesus! an increase of lively faith, hope, charity, and an abiding sorrow for my sins. Give me humility, purity, patience, and every other virtue; create a pure and clean heart within me. Change my heart, detach it from all the fleeting things of this world, and give me a new heart, a heart conformed to thy will, so that I may always seek thy greater glory; grant that all its affections may be centered in thee alone, and its only wish be to obtain thy love, and never allow it to forfeit that supreme blessing. I know that grace is a wondrous gift; I acknowledge that I have not merited it; but thou, my loving Jesus, dost merit it for me. The great God of heaven is able to confer graces exceeding great; grant me, then, this which I have implored by your passion and death on the cross; grant it to me by the love which thou hast for thy heavenly Father; grant it to me through the merits of thy holy Mother, by the merits of thy Church triumphant in heaven, and militant on earth; grant it to me because thou art infinite goodness and compassion.

Here pause for some time to ask of Jesus the graces and favors which are required for yourself and for your neighbor. Do not forget to pray for poor sinners, and for the souls in Purgatory.

O adorable Trinity! O my most loving God, accept my humble petition. Now is the moment when thou wilt not refuse thy graces even to the most unworthy, because it is not I alone that

ask them, but Jesus Christ unites with me in imploring them. Indeed, I am not worthy of thy attention, but Jesus, who prays with me and in me, deserves to be heard. Eternal Father, I base all my hopes on the promises of my Lord Jesus Christ, who has told us that whatever graces we ask of thee in his name shall be granted to us by thee. "Amen, amen, I say to you, if you ask the Father anything in my name he will give it to you." (St. John xvi.)

An Act of Offering.

Jesus, my loving God, thou hast given thyself all to me, and gratitude requires that I should give myself all to thee. Thou hast sanctified me by coming to dwell in my heart, and henceforth I will, with thy divine assistance, be entirely consecrated to thee. My eyes, which thou hast opened to the true light, shall be thine; my ears, which have heard thy gentle invitation, shall be thine; this tongue, which has been sanctified by thy adorable body and blood, shall be thine for evermore. Oh, may all my senses be devoted to thy greater honor and glory; may they never rebel against thy holy law. I give thee my memory, that it may unceasingly recall the infinite mercies which thou hast shown me. I give thee my will, that by virtue of thy holy love, it may be entirely transformed to thy divine will, and wish for nothing but what thou willest, and reject every thing that is displeasing to thee. I offer thee my body and soul—all my senses, and all my faculties—my entire being. Come, celestial Fire! come and consume in me all that remains of self. O love omnipotent! teach me to love thee with fidelity, now and for evermore. Amen.

O most holy Mary, deign to present this offering of mine to the most blessed Trinity, and obtain for me the grace of being faithful to my promise unto death. Amen.

An Act of Self Offering to be Made Every Morning.

My eternal God, behold me prostrate before thy immense Majesty, and humbly adoring thee. I offer thee all my thoughts, words, and actions of this day. My dearest wish is that all

of them may tend to promote thy honor and glory. Lord, I desire nothing but to love thee, serve thee, praise thee, bless thee, and fulfill thy divine will. O eternal God! I beseech thee to enlighten my understanding. Teach me to have unshaken faith in thy mercy, teach me how to satisfy thy divine justice for my many grievous sins. Grant that my prayers may obtain comfort for the souls in Purgatory, and the grace of conversion for all sinners. It is my most ardent wish that everything I undertake to-day may be in union with those most pure intentions which Jesus and Mary had during their lives on earth. I desire nothing so much as that my intentions should be the same as those which actuated thy saints during their pilgrimage in this valley of tears. Grant, O my dearest God! that I may imitate their holy examples, and live the life of the just. Accept, O my dearest God! this my good intention; give me thy holy benediction, and grace to avoid all sin, mortal and venial, throughout the entire course of my life, but particularly during this day on which I desire and intend to gain all the Indulgences which I can gain, and to assist, were it possible, at all the Masses that are celebrated this day throughout the world, applying them in suffrage for the souls in Purgatory, in order that they may be released from their torments. Amen.

*Prayer of St. Thomas Aquinas.**

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O Good Jesus, hear me.
Hide me within Thy wounds.
Suffer me not to be separated from Thee.
Defend me from the malignant enemy.
In the hour of death call me, and bid me come to Thee,
That with Thy angels and saints I may praise Thee for all eternity.

* An indulgence of three hundred days each time.

AN

Easy Method of Assisting with Fruit

AT THE

HOLY SACRIFICE OF THE MASS.

By St. Leonard of Port-Maurice.

This method of assisting at the holy Sacrifice of the Mass, is one which does not require the reading of many vocal prayers, nor a very exalted spirit of contemplation. But if you consider it rightly, you will find it to be the one most conformable to the spirit of the Church, which invites us to unite our intentions with those of the priest. This Sacrifice should be offered for the four principal duties which we owe to God, and which are at the same time the four ends for which Jesus Christ himself offers this august Sacrifice, by the hands of the priest.

The first duty is to praise and adore the infinite majesty of God, who is eminently worthy of infinite honor and praise. The second is, to satisfy his justice for the sins we have committed. The third is, to thank and bless him for all the benefits he has bestowed on us. The fourth is, to supplicate him as the giver of all good gifts.

Now, since you yourself exercise, in a certain manner, the office of priest when you assist at Mass, you should apply your-

An indulgence of three hundred days is granted to the faithful every time they use this method in assisting at Mass.

self as much as possible to the consideration of these four ends. This may be easily accomplished, by means of the four offerings which shall now be explained. The better to put in practice this method, carry about you this book, till you have learned by heart the offerings indicated below; or at least, till you have become well imbued with their sense, since it is not necessary to confine yourself to the very words.

At the beginning of Mass, while the priest humbles himself at the foot of the altar, saying the *Confiteor*, do you briefly examine your conscience, exciting in your heart an act of contrition, humbly asking pardon of God for your sins, and imploring the assistance of the Holy Ghost, and of the Blessed Virgin, in order to hear Mass with all possible reverence and devotion. Then divide the Mass into four parts, the better to acquit yourself of the four great duties already mentioned. Observe the following method:

FROM THE BEGINNING OF MASS TO THE GOSPEL.

I. In the first part, which is from the beginning of the Mass to the Gospel, you will strive to acquit yourself of the first duty, which consists in praising and adoring the majesty of God, who is eminently worthy of infinite honor and praise. Wherefore humble yourself with Jesus; and descending into the depth of your own nothingness, acknowledge sincerely that you are a miserable nothing before the majesty of God, and deeply penetrated with the sense of your unworthiness, say to him:

An Act of Adoration.

"O my God, I adore thee, and acknowledge thee for my Lord and for the Master of my soul. I protest that all I am, and all I have, are thy gifts. And since thy supreme Majesty deserves infinite honor, and homage, while I am but a poor helpless being, utterly incapable of paying so great a debt, I offer up to thee the humiliation and the homage which Jesus renders to thee on the altar. That which Jesus does, I also desire to do: I humble, I

abase myself with him before thy Majesty. I adore thee with the same sentiments of humiliation with which Jesus adores thee. I rejoice with all my heart, in thinking of the infinite honor and homage which Jesus renders to thee for me."

Then close the book, and continue exciting many internal acts of joy, that God is thus infinitely honored; repeat them over and over again, frequently saying:

PRAYER.

"Yes, my God, I rejoice in the infinite honor which results to thy Majesty, from this most holy Sacrifice. I delight in it, and I experience a satisfaction and joy greater than I can express."

It is not at all necessary to confine yourself to the words just given. It is better to make use of the language your devotion will suggest, while you are filled with recollection and united to God. Oh! how fully will you acquit yourself of your first duty towards God by assisting at the first part of Mass in this manner.

FROM THE GOSPEL TO THE ELEVATION.

II. In the second part, that is, from the Gospel to the Elevation, you will acquit yourself of the second duty. Casting a glance over your most grievous sins, and recognizing the immense obligation which you have contracted towards the divine justice, say with heartfelt humility:

AN ACT OF CONTRITION.

"Behold, my God, this traitor, who has so many times rebelled against thee. Alas! pierced with grief, I abhor and detest, with all my heart, my numberless sins; and I offer for them the same satisfaction which Jesus offers on the altar. I offer to thee all the merits of Jesus, the blood of Jesus, all Jesus himself, God and man, who is here immolated again for me. And since he becomes on this altar my mediator and advocate, imploring of thee to par-

don me through his most precious blood, I unite my voice with that of his adorable blood, and supplicate thy mercy for my innumerable sins. The blood of Jesus cries for mercy,—my heart penetrated with sorrow, cries also for mercy. Ah, dear God! if my tears move thee not, let the groans of my Jesus move thee. Why should he not obtain for me that mercy which he obtained for the whole human race upon the cross? Yes, I hope that in virtue of that most precious blood, thou wilt pardon all my sins; and I will continue to bewail them to the last breath of my life."

Then, closing the book, repeat many of these acts of true and heartfelt sorrow for your sins, and giving full scope to the affections of your heart, say from your inmost soul:

PRAYER.

"My dearest Jesus, give me the tears of Peter, the contrition of Magdalen, and the grief of all those saints, who, after having sinned against thee, became true penitents, in order that, by the merits of this holy Sacrifice, I may obtain the entire pardon of my sins."

In profound recollection, make many such acts; and rest assured, that you will fully discharge the debt of your many sins.

FROM THE ELEVATION TO THE COMMUNION.

III. In the third part of the Mass, that is, from the Elevation to the Communion, call to mind the great and manifold benefits received from God, and then offer to him in return a gift of infinite value, that is, the precious body and blood of Jesus Christ. Invite all the angels and saints to thank God in your behalf, in the following, or similar words:

AN ACT OF THANKSGIVING.

"Behold me, O my most beloved God! loaded with the benefits both general and particular, which thou hast deigned to lavish on

me, and which thou art still disposed to bestow on me, in time and eternity. I know thy mercies towards me have been and are infinite; yet, I am ready to repay thee all, even to the last farthing. Behold the tribute of my gratitude, the payment which I offer for all thy goodness, is this most precious Body, this divine Blood, this innocent Victim, which I present to thee by the hands of the priest. I am sure that this offering is sufficient to repay all the gifts thou hast bestowed on me. This gift of infinite value is alone worth all the gifts which I have received, which I continue to receive at each moment, and which I am yet to receive from thee. Ah! holy Angels, and all ye blessed in heaven, help me to thank my God, and to offer to him in thanksgiving for so many benefits, not only this, but all the Masses which are being actually celebrated throughout the whole world, in order that his loving beneficence may be fully recompensed for all the graces which he has bestowed on me, for those which he at present bestows, and for all those which he will bestow on me for all eternity. Amen."

Oh, how will our good God be pleased with a thanksgiving so affectionate! Oh, how much will he be delighted with this sole offering, worth all other offerings, since it is of infinite value! And to awaken deeper and livelier devotion in your heart, invite all heaven to thank God for you; invoke all those saints to whom you feel a particular devotion, and say to them from the depths of your heart:

PRAYER.

"Do you, holy Patrons, thank the goodness of God for me, so that I may not live and die in ingratitude. Ah! beseech him to accept my good will, and to look benignly on the loving thanks which my Jesus offers to him for me in this Mass."

Continue in these pious sentiments by frequently repeating this prayer; and be assured, that in this way you will fully acquit yourself of the infinite thanks which are due to God for all his benefits.

But in order to make success still more certain, you should every morning make the act of Self-Offering, which begins, "My eternal God," on page 83, offering with this intention all the Masses that are being celebrated at the time throughout the whole world.

FROM THE COMMUNION TO THE END OF MASS.

IV. In the fourth part of the Mass, from the Communion to the end, while the priest communicates sacramentally, make a spiritual communion in the manner which I shall explain at page 92; keep your thoughts fixed on God who is within you, and ask him with a lively ardor, all the graces you stand in need of, knowing that at this moment Jesus unites himself to you, and prays and supplicates for you. Expand, then, your heart, and ask the greatest graces; for great, indeed, is the offering of his divine Son which you present to the eternal Father. Say to him with a humble heart:

An Act of Supplication.

"My dear God, I know that I am utterly unworthy of thy favors; I confess my extreme unworthiness: I deserve not to be heard, on account of the multitude and enormity of my sins. But canst thou refuse to hear thy divine Son, who, on this altar, prays for me, and offers for me his life and his blood? Ah! my most loving God, hear the prayer of this my great Advocate, and, for his sake, grant me all the graces which thou knowest to be necessary for me to succeed in the great affair of my eternal salvation. Now, more than ever, am I emboldened to ask of thee a general pardon of all my sins, and the gift of final perseverance. Trusting in the merits and intercession of my Jesus, I ask of thee, my God, all virtues in an heroic degree, and all the efficacious means of becoming a saint. I ask of thee the conversion of all unbelievers and of all sinners, and particularly of those with whom I am united

by the ties of blood, or friendship. I ask of thee the liberation, not of one soul only, but of all the souls in Purgatory. Deliver them all in virtue of this holy Sacrifice, that they may no longer remain in that place of torment and expiation. Convert also all sinners, in order that this miserable world may become a paradise of delights; and grant that, after having loved, praised, blessed and adored thee in time, we may come to praise and glorify thee for all eternity. Amen."

Ask, also with fervor, blessings for yourself, your children, your friends, relations, and acquaintances; ask assistance in all your necessities, both spiritual and temporal; ask for the fullness of all good, and relief from all evils for holy Church; and do not ask for any of these things with indifference, but rather with a great confidence, being convinced that your prayers, united with those of Jesus, will indeed be heard.

After Mass, make an act of thanksgiving in the words: *We give thee thanks, O Almighty God, for all thy benefits, who livest and reignest forever and ever. Amen.* Leave the church with a contrite heart, as if you were descending the hill of Calvary.

Now tell me, if all the Masses at which you have assisted till now had been heard by you in this manner, with how many treasures would you not have enriched your soul? Ah! what a loss have you not suffered in assisting at holy Mass with so little religion, in looking about, and observing who was coming in, or going out; sometimes even talking, and permitting yourself to be overcome by drowsiness, or, at most, hurrying over a few vocal prayers without the least interior recollection. Resolve, then, to adopt this most sweet and easy method of hearing Mass with profit, which consists in paying the four great debts due to God; and rest assured, that in a very short time your soul will be enriched with singular graces and blessings. Adopt this method, and never will it occur to you to think or say, that "a Mass more or less is of no consequence."

SPIRITUAL COMMUNION.

As to the manner of making spiritual communion while the priest communicates in the Mass, it is necessary to know, that, according to the teaching of the holy Council of Trent, there are three ways of communicating: the first, only sacramentally; the second, only spiritually; and the third, both sacramentally and spiritually. Here I shall not speak of the first, which is the communion of those who receive the body of our Lord in the state of mortal sin, as Judas did; nor of the third, which is common to all those who receive the holy Eucharist in the state of grace; but I shall speak of the second, which, as the same Council says (Sess. xiii, chap. viii) is peculiar to those who not being able to receive the body of the Lord sacramentally, receive it spiritually by making acts of lively faith and fervent charity, and ardent desire of uniting themselves to that Supreme Good, thus rendering themselves capable of receiving the fruit of this divine Sacrament.

In order to facilitate a practice so advantageous, consider well what I am going to say. When the priest is about to give himself communion in the holy Mass, being yourself in the most modest posture and profound recollection, excite in your heart an act of sincere contrition; and humbly striking your breast in acknowledgment of your unworthiness to receive so great a grace, make all those acts of love, self-offering, humility, etc., which you are accustomed to make when you communicate sacramentally; and then desire with an earnest longing to receive your adorable Jesus, who for your sake deigns to veil himself in the Sacrament. And in order to make your faith still more lively, imagine that the Mother of God, or some one of your patron saints administers the sacred host; think that you are actually receiving it, and then embracing Jesus in your heart, repeat, again and again, these words dictated by love:

An Act of Love.

"Come, dearest Jesus, come, into this, my poor unhappy heart:

come, and satiate my desires; come, and sanctify my soul; O, most sweet Jesus, come!"

After this, remain silent, contemplating your God within you; and as if you had really communicated, adore him, thank him, and perform all those interior acts which you are accustomed to make after sacramental communion.

Be fully assured, that this blessed and holy spiritual communion, so neglected by Christians in our days, is nevertheless a treasure which enriches the soul with innumerable blessings. According to several authors, and, among others, F. Rodriguez, it is so useful, that it is capable of producing the very same graces which sacramental communion produces, and, in some instances, greater. For, although sacramental communion is, by its own nature, capable of producing greater fruit, because being a sacrament, it possesses virtue by its own intrinsic efficacy *ex opere operato;* nevertheless, a soul may make a spiritual communion with so much humility, love, and devotion, as to merit greater grace than another soul which communicates sacramentally, but without dispositions so thoroughly perfect.

How then, with this truth so plainly before you, can you continue to be so cold and insensible? What excuse can you allege to exempt yourself from a practice so holy and useful? Ah! decide, once for all, to adopt it henceforth, bearing in mind that spiritual communion has this advantage over sacramental communion, that this latter can be made only once each day, while the former may be made not only at every Mass which you hear, but at any time of the day, morning, evening, or night, in church, or at home, even without need of your confessor's permission. In a word, so often as you reduce to practice what I have here laid down for your instruction, so often will you make a spiritual communion, and thus enrich your soul with graces, merits and all kinds of spiritual blessings.

A Sketch of the Institution

OF THE

Sodality of the Blessed Virgin.

To the pious zeal of the Society of Jesus, the Christian world is indebted for many excellent pious devotions and aids to the attainment of holiness, among which, holding a place in the first rank, is the Sodality of the Blessed Virgin. In the year 1563, this admirable confraternity sprang like a flower of sanctity in the brightness of spiritual beauty from the pious heart and devout labors of Father John Leonius, a Jesuit connected with the Roman College, diffusing the exquisite perfume of prayer and praise to the glory of God and to the honor of the Immaculate Mother of Jesus. Animated by the tender charity of his gracious Lord, Father Leonius formed the first Sodality by bringing together a number of young men and boys in holy companionship, under the patronage of the chaste mother of the Redeemer, to enjoy with him the rich treasures of grace and the sweet feast of blessings which he knew would flow from the pious exercises of this holy association. Almost immediately after its organization, the first Sodality shone brilliantly with the splendor of the piety and virtues of its members, and like a magnificent city seated on a mountain, attracted the attention of all Italy; thousands of persons distinguished for learning and piety, and eminent in the church and in secular pursuits, eagerly sought membership in this holy association, desirous of increasing the glory of God and the love of virtue in their own souls.

In 1584 the Sodality had produced such abundant evidences of the divine favor by the extraordinary spiritual excellence to

which its members had attained, that it was manifest to the church that it ought to be fostered as a heaven-sent aid, and thereupon Pope Gregory approved of and confirmed the organization, expressed his earnest desire that all the faithful should avail themselves of the salutary benefits to be derived from the membership of said Sodality, and authorized the Father General of the Society of Jesus to direct the same wherever established, as the Chief Director of the Sodality of the Roman College, which His Holiness wished should be regarded as the centre from which all the branches should radiate. Soon after having received the Papal approbation, the Sodality like a miraculous tree, spread its branches throughout Europe, and became and has continued to be prolific of piety and good works, a source of glory to Almighty God, and extraordinary benefit to the many thousands who have lived and who still live faithful to its precepts and customs.

The Sodality of the Blessed Virgin has been praised in terms of high eulogy, and commended for its salutary influence upon the souls and conduct of men, by many Pontiffs, seven of whom conferred indulgences upon it; many saints who have won their crowns of never-ending felicity by conforming to its practices, have rendered it illustrious by the glorious degree of sanctity to which they attained by its aid. It is necessary to the organization of a Sodality that the clergyman who desires to effect it, request the General of the Society of Jesus at Rome to aggregate the contemplated Sodality to that of the Roman College—since such aggregation is indispensable to securing the indulgences and privileges which have been granted to the Sodality of the Blessed Virgin; he should also make known to the General of the Society that the Sodality should be known by the title of one of the following-named feasts of the Blessed Virgin: Immaculate Conception, Nativity, Annunciation, Purification, and Assumption. He should select some Saint as secondary Patron. The festival after which the Sodality is named and of the secondary Patron, will be feasts of the first class for the Sodality.

PETER BECKX,

GENERAL OF THE SOCIETY OF JESUS.

SINCE Gregory XIII., of happy memory, in the brief *Omnipotentis Dei*, given on the 5th of December, 1584, and confirmed by Sixtus V., Benedict XIV., and Leo XII., graciously granted to all the Generals, or Vicars-General, of the Society of Jesus, for the time being, that, for the welfare and government and direction of the principal Sodality, established in the Roman College of the Society of Jesus, as also of all Sodalities to be annexed to it, they might make rules and constitutions and decrees, and change, correct, modify or reform them, or freely and lawfully make new ones, whenever the Sodalities or the times might require it, or it might seem to them expedient; therefore, that uniformity may be established, as far as is possible, in all Sodalities, we authorize the publication of this book, containing the rules of the Sodalities of the Blessed Virgin Mary, as written by Father Joseph Marianus Parthenius, a priest of our Society, and embodying the ancient customs of the Sodality, and we approve and confirm all by the authority vested in us, as above said.

PETER BECKX, S. J.

RULES

OF THE

Sodality of the Blessed Virgin Mary.

CHAPTER I.

GENERAL RULES.

I. Since the Blessed Virgin, Mother of God, who is the principal patroness of the Sodality, will surely cherish and defend it, and, since, as Mother of Mercy, she will love those who love her, and protect those who, in their piety, have recourse to her, it is proper that the Sodalists should not only venerate and honor her in a particular manner, but also imitate her most admirable virtues and excite one another to her love. The observance of the following rules will greatly further the attainment of this end. These rules have been written for the purpose of promoting uniformity in all Sodalities united with the Primary Sodality of Rome; each Sodality, however, may frame such additional regulations as its peculiar condition or circumstances may require.

II. The Sodality shall be governed by a Director, a Prefect and two Assistants. There shall be, moreover, twelve Consultors, one of whom may also fulfill the office of Secretary; this number, however, may be reduced to six, when the number of the Sodalists is small. Besides these, there may be other minor officers, according to the necessities of each Sodality. All the Sodalists must endeavor to show that respect to the Father Director, the

Prefect, and the subordinate officers, which is due to the position they hold; and obey them in all things regarding the Sodality. If the officers should be prevented from fulfilling their duties, they must, as soon as possible, give notice to the Father Director and the Prefect, that a substitute may be appointed.

III. Since the end of the Sodality is the attainment of virtue and Christian piety, and since the frequentation of the Sacraments is necessary for this purpose, those who wish to be admitted into the Sodality, shall make a general or particular Confession, as their Confessor may judge advisable. All the Sodalists shall receive the Sacraments of Penance and the Holy Eucharist at least once a month, and, moreover, on certain festivals of our Lord and His Blessed Mother. The officers, however, especially the Prefect, the Assistants, the Secretary, and the Consultors, who are, in a particular manner, bound to give good example to the others, should receive these Sacraments oftener, unless their spiritual Father should direct them otherwise.

IV. Each one should have a fixed and permanent Confessor, who, when once chosen, should not be changed without weighty reasons; and all should open their conscience entirely to their Director, and be guided by him in all things that regard their spiritual welfare.

V. On Sundays, and Holy Days of obligation, all shall assemble in the morning, at the place appointed, where they shall spend about an hour and a half in spiritual exercises, in the manner prescribed by the Father Director and the Prefect. The order may be the following: In the beginning a pious book may be read till all the Sodalists are assembled; then a part of the Office of the Blessed Virgin may be sung or recited; after this, there should be a short exhortation by the Father Director, concerning the spiritual progress of the Sodalists; after the exhortation, the Sodalists may assist at the Holy Sacrifice of the Mass, which, being finished, some Litanies or other prayers may be said, according to the custom of each Sodality. Those who have received Holy Communion should spend at least a quarter of an hour in

thanksgiving. When the Sodality is accustomed to meet in the afternoon, they may perform, as far as possible, the exercises above specified, for the space of half an hour, or a little more.

VI. As the Sodalists are, in a special manner, devoted to the Blessed Virgin, it should be the endeavor of the Father Director and the Prefect of the Sodality to increase and propagate this devotion. Hence, they should provide that the Solemnities of Christ our Lord, and the Festivals of His Virgin Mother be celebrated by the Sodalists with more fervor and greater devotion than by others. This the Sodalists will do, if they prepare and dispose themselves by performing, for nine days previous to such Feasts, proper exercises and meditations; and that this may be done more easily, the points of the meditations and the exercises appointed for each day may be given in writing, or in print, or be read in the Sodality at a convenient time.

VII. Where it is the custom, the Sodalists should write the pious works, performed during these nine days, on a paper, without, however, signing their names, and put it in the place assigned for this purpose. A catalogue of all these pious works shall then be made, and read instead of the usual exhortation. This reading should take place, if possible, on the eves of the Feasts, in order that each one may therefore be excited to greater fervor and devotion. The Sodalists should bear in mind that they will honor and please the Blessed Virgin by performing such works of piety, not only during these Novenas, but likewise at all times during the year.

VIII. Since the reading of pious books is so much recommended by the Holy Fathers, and contributes so much to progress in the spiritual life, it should be a frequent occupation of the Sodalists. Hence, each Sodality should, if possible, have a library consisting of such books, and sufficiently well provided for the number of Sodalists, from which they may take books according to the advice of the Father Director, and read them at home. The books should be distributed by the one appointed by the Father Director for this duty.

IX. Every year the Father Director may appoint a time for the Sodalists to perform the spiritual exercises of St. Ignatius. The manner in which these exercises are to be performed should be explained, and the distribution of time for the retreat made known to all that they may diligently observe it. The one who gives them these exercises should, especially exhort them to a good Confession. Hence, the points proposed to them should have reference to the frequent use of the Sacraments, the obligation of their present, and the choice of their future state of life, and other things useful to them for the time being. The following order of exercises is recommended: At first, a book should be read, treating of such matters as they will have to meditate on. The one who gives the retreat, should then make together with them some reflections on the subjects mentioned above. Next, a meditation should be proposed to them, which being finished, all should attend at the Holy Sacrifice of the Mass. Then the Psalm *Miserere* might be sung, but so as to excite compunction of heart. The same order of exercises, with the exception of Mass, should be observed in the afternoon. The holy season of Lent seems to be the most suitable time for these exercises, but the Father Director may choose any other time, which he may judge more convenient. Having spent in this manner three or four, or even more days, according to the order of the Father Director, all the Sodalists should assemble on the following morning, and receive the Sacred Body of our Lord. The Sodalists should take great care not to lose the least part of this precious time; they should reflect at home on what they have heard in the Sodality, and give more time to spiritual reading and meditation than they are otherwise accustomed to do.

X. Care must be had, that the meetings of the Sodality be not omitted, unless there be a grave reason, and, in such cases, it belongs to the Father Director to decide upon the sufficiency of the cause, after having attentively considered the matter. The days on which meetings should be held are, all Sundays, and the Festivals of the Nativity, the Circumcision, and Ascension of our

Lord, Pentecost, Corpus Christi; likewise, all Feasts of the Blessed Virgin, those of the Holy Apostles, of St. Joseph, St. John the Baptist, St. Lawrence and St. Aloysius, in places where these feasts are of obligation.

XI. When Sodalists have been prevented from attending the meetings on the appointed days, they shall, as soon as possible, inform the Father Director of the reason of their absence. Should the Father Director consider the cause insufficient, he will admonish the delinquent, and, should the case require it, he may, on account of repeated absence, or of some other fault, exclude any member, for a time, from the meetings, as he may judge conducive to the good of the Sodality, and the greater glory of God. In order that the absence of members may be easily and surely discovered, there should be a book containing the date of the meeting and the names of the Sodalists, arranged in such a manner as to denote by some sign the names of the absentees. All, however, should be so fervent in their service of the Blessed Virgin, and so solicitous about their own progress in spiritual life, as not to need such or other incentives to regularity.

XII. In regard to festivities and decorations of the chapel and altar, during the course of the year, as well as other expenses, it is proper that each Sodality, according to the number of its members, consider maturely what is expedient. They should be moderate in their expenses, and not exhaust their means in unnecessary decorations, but use them rather in a manner more conducive to the greater glory of God and of His Blessed Mother. Therefore, each Sodality, with the advice and approval of the Father Director, shall make rules on this subject, which will cause the funds to be expended for the purchase of those things which are most recommended in these constitutions.

XIII. As soon as they have risen in the morning, and have given thanks to God for all the benefits received from His divine Majesty, especially during the past night, they shall make the Acts of Faith, Hope, and Charity, and recite three times the *Our Father* and *Hail Mary*, in honor of the Most Holy Trinity, and

once the *Apostles' Creed* and the antiphon, *Hail, O Queen, Mother of Mercy*, besides other prayers, which each one may say as directed by his Confessor. They should not be satisfied with these prayers, but they should endeavor to spend at least a quarter of an hour in mental prayer or meditation, and assist at the Holy Sacrifice of the Mass. At night, before retiring to rest, they should spend another quarter of an hour in examining their conscience, and exciting in themselves a sincere sorrow for all their sins, particularly for those committed during the day; after this they shall say once the *Our Father* and *Hail Mary*, and once the Psalm, *Out of the Depths*, for the souls in Purgatory.

XIV. Since the Sodalists make profession of more perfect virtue than others, it is their duty to exhibit greater fervor in the performance of works of Christian piety. Hence, they should more frequently confess their sins, and receive the Sacred Body of our Lord; they should recite the Office and the Rosary of the Blessed Virgin; likewise, if the circumstances of place and persons allow it, they might visit prisons and hospitals; and they should practise such works, especially, on the eves of the Festivals of our Saviour and of the Blessed Virgin. These, and similar works of piety, are recommended to all, to be performed either in private, according to one's condition and devotion, or in common, according to the appointment of the Father Director.

XV. When Sodalists are seriously sick, the Father Director and the Prefect shall provide that they be visited, and strengthened with the Sacraments of the Church; and all the Sodalists shall recommend the sick to God in their prayers. When a member dies in a place where the praiseworthy custom exists of accompanying the remains to their last resting-place, this work of Christian piety ought not to be omitted. As soon as convenient, after this, all should, either in common, or at least in private, recite the Office for the Dead, and they should say the Psalm, *Out of the Depths*, with the prayer for the departed, during eight days. The Holy Sacrifice of the Mass should likewise be offered up for the repose of the deceased, at the Altar of the Sodality,

which is enriched with the privilege of a Plenary Indulgence, applicable to the souls of departed Sodalists, whenever Mass is offered for them at the said Altar.

XVI. When members of the Sodality travel to another place, they should ask the Father Director and the Prefect for a certificate of membership, that they may have access to the Sodalities in those places whither they may go. And, since absence does not deprive them of the privileges of the Sodality, they should occasionally write to the Prefect, and recommend themselves to the prayers of the Sodalists. But, wherever they may be, they should endeavor to conduct themselves as true children of the Blessed Virgin, and by their good example and purity of life, edify others, and draw them to the practice of virtue and piety.

XVII. The Sodalists should love one another with true and sincere charity, and endeavor to preserve among themselves peace and concord, and to advance daily in true Christian virtue. That they may do this the more easily, they should be diligent in attending the meetings of the Sodality, and exact in the performance of their pious exercises; they should seek the company of those by whom they may be helped, and avoid familiarity with others whose ways are wicked, or who are quarrelsome and inclined to uncharitable discourses. They should shun all dangerous amusements, and all occasions of sin; in short, they should not do anything that may be injurious to the good name of the Sodality; but, on the contrary, conduct themselves in all things in such a manner, that they may be worthy of the protection of the Blessed Virgin.

XVIII. These rules should be read after each election of officers, to remind the members of their duty, and the Sodalists should try to observe them most carefully, without neglecting the observance of such other rules and customs as may have been adopted by the Sodality to which they belong. The officers, however, should read their rules more frequently, and be zealous in the discharge of the duties therein prescribed or recommended.

CHAPTER II.

RULES FOR THE ADMISSION OF CANDIDATES.

I. Whoever desires to become a member of the Sodality, should speak to the Father Director and the Prefect. Information having been taken as to the age, virtues, and other qualities of the applicants, the Prefect should propose them in a meeting of the Consultors, that they may be admitted on trial for a certain time, as will now be explained.

II. As soon as they shall be judged sufficiently qualified, the Father Director and the Prefect should commend them to the care of one of the most virtuous Sodalists, whose duty it shall be, for two or three months, to instruct them in the rules and customs of the Sodality, and to explain difficulties, if any arise, so that the candidates may obtain the fulfillment of their wish, and understand everything concerning it.

III. Before candidates are admitted as members, they must again be proposed to the Consultors; that from them, and from the one to whose care they were committed, it may be known how they conducted themselves during the time of probation. If they have not given entire satisfaction, it will be the duty of these officers to decide by a plurality of votes, whether the applicants are to be rejected, or whether the time of probation should be prolonged. If, however, a good account is given, they may be admitted in the usual manner, provided the Father Director, without whose knowledge nothing is valid, gives his consent.

IV. At the approach of the time when they are to be admitted as members, the candidates should be admonished to prepare themselves for the reception of the Sacraments of Penance and the Holy Eucharist, in order that they may gain the Plenary Indulgence, which has been granted among the privileges of the Sodality.

Formula for the Admission of Candidates.

"Holy Mary, Immaculate Virgin, Mother of God, I, ———, anxious to become one of thy privileged children, resolve, on this

day, with the divine assistance and aided by thy powerful intercession, to amend my life and imitate thy virtues, so as to deserve to be received as a member of this holy Sodality erected to thy honor, and to the greater glory of thy divine Son Amen."

CHAPTER III.

RULES FOR THE ADMISSION OF MEMBERS.

I. Festive days of the Blessed Virgin Mary, especially the days of the Annunciation, Assumption and Immaculate Conception, appear to be the most suitable for admitting new members into the Sodality. Those to be admitted as such should approach the altar; pray for a short time, asking their most benign Mother that she would vouchsafe to receive them among her children Then, the one under whose care they were while candidates, shall give them the formula to read, or, if the number be too large, read it for them, pausing always after a few words, that those who are to be admitted may easily repeat the same.

Formula for the Admission of Members.

"Most holy Virgin Mary, Mother of God, I, N. N , although most unworthy, yet moved by the sincerest love, and impelled by the desire of serving thee, do this day choose thee, in presence of my Guardian Angel, and the whole heavenly Court, for my Queen, my Advocate, and my Mother; and I firmly resolve, henceforth faithfully to serve thee, and to do all in my power to increase the number of thy servants. I therefore pray and beseech thee, O most affectionate Mother, through the blood of Jesus Christ, shed for my sake, to guard and protect me, and to receive me as thy servant forever. Assist me in all my undertakings, and obtain for me, that I may so regulate my thoughts, words, and actions, as never to displease either thee or thy most holy Son. Remember me, O dearest Mother, and forsake me not at the hour of my death. Amen."

II. After this, all shall rise, and the instructor of the candidates shall present them to the Father Director, who will declare to them that they are received into the Sodality, and exhort them, in a few words, to observe the rules, and be devout children of Mary, under whose special protection they have placed themselves. He may then give them the book of rules, which they should read frequently to remind themselves of their duty as Sodalists. They may also be presented to the Prefect, who may also address them briefly on the same subjects.

After the final Act of Consecration, read aloud by each candidate for admission, the Father Director gives to each newly-received member the badge of membership, after which he imparts his blessing in the following manner:

"Giving thanks to the God three times Holy, for what he has done on this day to the glory of his holy Name, and the honor of his Blessed Mother, and for the increase of her holy Sodality, we, its Director and Prefect, by the authority which has been granted to us, receive you into this our Sodality, duly erected in ———, under the title of the ——— of the Blessed Virgin Mary, and the patronage of St. ———, and we admit you to a share of all the good works, spiritual favors, indulgences and privileges, which have been granted to its members by the Holy Apostolic See. In the name of the most august Trinity, the Father, the Son, and the Holy Ghost. Amen."

After this the *Te Deum* is said or sung.

Another Method Occasionally Observed in the Admission of Members.

At the appointed time, the *Secretary* invites the candidates to leave their seats, saying aloud:

"Let those who are to be promoted to the degree of Sodalist, come forward."

The candidates immediately proceed and form themselves, if convenient, in a line, standing before the Director and the Prefect. The *Secretary*, addressing the Director and the Prefect, says:

"Respected Father and worthy Prefect, the candidates here present beg admission into the Sodality of the Blessed Virgin Mary. During the time of their probation, their deportment has been edifying, and the whole Sodality is willing that they should be received; hence we earnestly request you to acquiesce in their anxious desires."

The *Director* answers—"If so, let their names be read."

The *Secretary* reads aloud the names. The *Director* then speaks to the future Sodalists:

"Pious and beloved friends, as you are now to be promoted to the holy degree of Sodalist, and enjoy all the spiritual advantages granted by the Holy Apostolic See, it is meet that your dispositions should be manifested to us; hence, answer candidly to the questions, which our Secretary will propose to you."

The *Secretary* then speaks in the following words:

"The Sodality asks, whether you are disposed to cherish with special devotion the Blessed Virgin Mary and our holy Patron, St. ———?"

The *Candidates* answer in a loud and distinct voice:

"Yes, we wish it most earnestly."

Secretary—"The Sodality asks whether you are resolved faithfully to observe all its rules and regulations?"

Candidates—"Yes, we wish it most earnestly."

Secretary—"The Sodality asks, whether you will, according to your power and the spirit of our Society, promote by word and example, the glory of God and a tender devotion to the Blessed Virgin Mary?"

Candidates—"Yes, we wish it most earnestly."

The *Director* then says: "Since you are resolved ever to remain faithful, you are now allowed to recite the act of the consecration of yourselves to God and his Holy Mother. And now

we invite all the Sodalists here present to invoke with us the assistance of the Holy Spirit, on those who are soon to be united to us by a holy and spiritual tie."

All kneel; the hymn of the Holy Ghost is sung, and one of the antiphons of the Blessed Virgin, according to the season. Each candidate is then called, reads the formula of admission, as given below, and receives the medal of the Sodality:

Formula for Admission of Members.

"Holy Mary, Immaculate Virgin, Mother of God, I, ———, choose thee this day for my Mother, Queen, Patroness, and Advocate, and I firmly resolve never to depart, either in word or action, from the duty which I owe to thee, nor suffer those, who are committed to my charge, to say or do anything against thy honor, and the respect which thou deservest. Receive me, therefore, as thy devoted servant forever, assist me in all the actions of my life, and forsake me not at the hour of my death. Amen."

After the reading of the formula and the reception of the medal, the Father Director *concludes the ceremony, saying:*

"Giving thanks to the God three times Holy, for what he has done on this day to the glory of his holy Name, and the honor of his Blessed Mother, and for the increase of her holy Sodality, we, its Director and Prefect, by the authority which has been granted to us, receive you into this our Sodality, duly erected in ———, under the title of the ——— of the Blessed Virgin Mary, and the patronage of St. ———, and we admit you to a share of all the good works, spiritual favors, indulgences and privileges, which have been granted to its members by the Holy Apostolic See. In the name of the most august Trinity, the Father, the Son, and the Holy Ghost. Amen."

After this the *Te Deum* is said or sung.

CHAPTER IV.

RULES FOR ELECTION OF THE PREFECT AND OTHER OFFICERS.

I. The Prefect and other officers shall be elected once, or, at most, twice a year, and, if possible, on some of the principal Festivals of the Blessed Virgin. For this purpose, the Father Director, the Prefect and the Assistants, the Secretary and the Consultors, shall assemble, and, having recited the *Veni Creátor*, with the usual prayer (page 126), choose by ballot three of the Sodalists, who among all excel most by their true virtue and exemplary conduct. These three are then to be proposed to all the Sodalists for election; the one who shall have received the greatest number of votes will be Prefect, the two others will occupy the offices of first and second Assistants, according to the number of votes received. The Secretary and the Consultors shall be chosen nearly in the same way; but they shall not be proposed to the whole Sodality.

II. The Treasurer, the Sacristans, the Doorkeeper, and other minor officers, as, according to the custom of the respective Sodalities, may be required, shall be selected by the Father Director, the Prefect, the Assistants and the Secretary. All officers, the higher as well as the minor ones, should be chosen anew, whenever the election of Prefect takes place, unless the Father Director and the Prefect should, for just reasons, think otherwise.

III. The names of the newly elected officers shall then be publicly proclaimed, and, for the greater increase of devotion and solemnity, the Father Director may give to each officer the insignia of office. Hence, the Secretary should, for this purpose, read aloud their names in the order which the degree of their dignity requires. As soon as named, each one should approach the Father Director and receive from him the proper badge. The Father Director may at the same time, in a few words, admonish each one to fulfill the office with proper care and diligence, mentioning, also, the principal duties. This being done, either the

Father Director himself, or some one else, should address all the Sodalists and exhort them to regular attendance, to the observance of the rules, to the love of the Blessed Virgin, and especially to the imitation of her virtues.

IV. Should the Prefect die during the term of office, or, for some other reason, be unable to fulfill its duties, the Father Director shall substitute another, unless he should think it preferable to hold a new election. This latter mode should be adopted when the usual time for the election is near at hand. The same should be observed in reference to the other officers.

CHAPTER V.

RULES TO BE OBSERVED IN CONSULTATIONS.

The preservation and propagation of the Sodality require that the Sodalists should frequently assemble at spiritual exercises, and that they should sometimes come together to treat of the proper administration of the Sodality. Wherefore, the Father Director, together with the Prefect, the Assistants, the Secretary, and the Consultors, should assemble whenever necessary, at a convenient hour, to treat of matters that occur, and to decide upon them. It belongs principally to the Father Director to propose the points about which they ought to consult, the others should consider his opinion of great weight, and be guided by his decision, although they may, in a becoming manner, propose whatever they may consider necessary. Let all, however, guard against any manifestation of passion, and consider, in giving their opinion, only the glory of God and of His Blessed Mother, and the spiritual welfare of the Sodality.

CHAPTER VI.

RULES OF THE PREFECT OF THE SODALITY.

I. The Prefect of the Sodality being above the other Sodalists in dignity and office, and occupying the first place after the

Father Director, must endeavor to excel also in virtue, and should, with the greatest care, observe not only the rules of the office, but likewise those common to all, especially such as regard the frequentation of the Sacraments. The Prefect should therefore go to Confession, and receive the Holy Eucharist oftener than others, and should endeavor, not so much by word as by example, to lead the Sodalists to virtue and Christian perfection.

II. The Prefect should always be in the Chapel at the appointed time, and provide that the spiritual exercises, which shall have been agreed upon by the Father Director, take place at the proper time. When prevented from attending, the Prefect should give timely notice to the Father Director; and in this case the first or second Assistant will supply the place of the Prefect.

III. The Prefect, though charged with the care of the Sodality, is yet subordinate to the Father Director in all things regarding the Sodality, and must learn from him what is to be done. No custom is to be introduced or abrogated, no measure to be proposed or executed, without the Director's approval.

IV. It shall be the Prefect's duty to see that the general rules are read to the Sodality shortly after each election, and to watch over their observance. It also belongs to this officer to see that the Assistants, Secretary, Consultors, etc., observe the rules of their respective offices. The names of the Sodalists should be written on a board, and the absent members should be marked. A book should be kept for entering the list of officers at each election; and also the names of the members, with the date of their admission, and, if it can be ascertained, the day of departure from this life.

V. When Sodalists fall sick, the Prefect should provide that they be visited in the name of the Sodality. If the sickness increase, prayers should be offered for the sick by all. In case that there be danger of death, let the sick Sodalist be strengthened with the Sacraments of the Church; and when a member dies, the prescribed prayer shall be said for the relief of the departed.

VI. The Prefect shall sign, with the Father Director, the cer-

tificate of membership issued to the Sodalists. If any of the Sodalists, on account of grievous faults, are to be dismissed from the Sodality, the Prefect shall do nothing without consulting the Father Director, and act only according to his opinion and advice.

CHAPTER VII.

RULES OF THE ASSISTANTS.

I. It shall be the duty of the Assistants to help the Prefect, by word and action, in the government of the Sodality. Hence, it is proper that they agree in opinion with the Prefect, so that, by union of opinion, the Sodality may the better succeed.

II. They must be present at all public and private meetings; and when the Prefect is absent, the first Assistant will supply the place; and if both are absent, the second will fulfill the duties of the Prefect. They should often confer with the Father Director and the Prefect about things regarding the spiritual progress of the Sodality, and promote the same by word and example as far as they are able, with the help of divine grace.

CHAPTER VIII.

RULES OF THE SECRETARY.

I. The Secretary shall be present at all consultations, and record, in a book for that purpose, the more important transactions; after having, however, first shown a copy of the minutes to the Father Director and the Prefect.

II. The Secretary shall keep the records with care and diligence, and not make known to any one what has been determined in the consultations; and should be able to observe that silence which the very name of this office implies.

III. It is the duty of this officer to write the certificates, letters, and other customary documents, to sign them, and to set the seal of the Sodality to them; doing, however, everything according to the order of the Father Director and the Prefect.

CHAPTER IX.

RULES OF THE CONSULTORS.

Twelve or six Consultors, according to the number of members in the Sodality, shall be chosen in the manner prescribed in the rules concerning elections. Their duty shall be to assist the Prefect in consultations and in the government of the Sodality, and they should, therefore, be selected from among the oldest and most approved members. In giving their opinion, they should keep in view the greater glory of God, and of his Virgin Mother, and the spiritual progress of the Sodality; and in giving counsel they should not be swayed by human motives. As has often been said, they should excel the other Sodalists by good example, as they are above them in dignity.

CHAPTER X.

RULES OF THE INSTRUCTORS OF CANDIDATES.

It is the duty of these officers to instruct, according to directions received from the Father Director and the Prefect, those who wish to become Sodalists; to explain to them the rules, and to teach them the customs of the Sodality. They should often confer with the Father Director and the Prefect on the best manner of directing the candidates in the path of virtue. It belongs to these officers to lead those who are to be admitted as Sodalists to the altar, to give them the formula to read, and to accompany them to the Father Director and the Prefect.

CHAPTER XI.

RULES OF THE TREASURER.

The Treasurer shall make no expenses without the order of the Father Director. The funds should be kept in a box, to which there should be two keys, one for the Father Director, and the

other for the Treasurer. Some other arrangement might be made, if deemed more advisable. The Treasurer shall keep a book, in which the receipts and expenditures are distinctly marked, and show it to the Father Director as often as demanded. No fixed contribution should be required of the members, but the funds should consist of such donations as the liberality of the Sodalists may prompt them to offer.

CHAPTER XII.

RULES OF THE LIBRARIAN.

The Library, and all books belonging to it, are committed to the care of the Librarian. This office is of great importance, and as the faithful discharge of its duties will be of great benefit to the Sodality, so will the neglect of them injure it considerably. The distribution of books may take place after the meeting of the Sodality. There shall be a correct catalogue, which may be shown to those who apply for books. No book shall be given to any one without recording the name of the person, the title of the work and the date; and this record shall be kept until the book is returned. No one is allowed two books at the same time, and, at certain times, all books should be returned, so that a general inspection of the Library may be made.

CHAPTER XIII.

RULES OF THOSE WHO VISIT THE SICK.

Since it is impossible that the Prefect should visit all Sodalists who are sick, especially if there are many at a time, it is necessary that there should be some of the Sodalists as assistants in the fulfillment of this pious and holy duty. It belongs to the Father Director to appoint the assistants, and he will choose those in preference who are of maturer age and greater virtue. It shall then be their duty to visit the sick Sodalists often, to

inquire diligently after the state of their health, to report to the Father Director and the Prefect, to recommend them earnestly to God, and take the proper steps for having them helped by the prayers of all the Sodalists. Should the sickness increase, they shall, as soon as possible, admonish the Father Director and the Prefect, that they, too, may fulfill their duties to the sick; and they shall do everything in their power to prevent the sick Sodalist from departing this life without having received the Sacraments of the Church. It will be of great benefit not only to visit such Sodalists as long as they are afflicted with sickness, but even sometimes when they are convalescent. They should do all this, so as to console their fellow-Sodalists with pious discourses, and encourage them in the Lord.

CHAPTER XIV.

RULES OF THE SACRISTAN.

According to the number of the Sodalists, there should be two, or three, or even four Sacristans. They should bear in mind that their office is a service immediately rendered to God and to the Blessed Virgin Mary. Therefore, they should not be unwilling to attend to the cleanliness of the Chapel. They should take great care that the sacred vestments, and other things used at the Holy Sacrifice of the Mass, be becomingly prepared and kept very clean. There should be an inventory of all things belonging to the Chapel, which the Sacristans, on leaving the office, shall hand over to their successors, whom they shall likewise instruct where everything is to be placed. They shall keep all things intrusted to their care in good order, and have them locked up; the keys, however, should be kept by the Father Director. They shall not absent themselves without cause, nor without the permission of the Father Director, but assist with the other Sodalists at all the spiritual exercises. They shall make no expenses without the knowledge and order of the Father Director. Excessive and expensive decorations of the Chapel and altar should be

avoided, and the Father Director shall, in this respect, give such orders to the Sacristans as his prudence will suggest, to prevent unnecessary expenses for this purpose.

CHAPTER XV.

RULES OF THE READER.

The Reader's duty is to open the meeting of the Sodality with spiritual reading, and, therefore, to be very punctual in attendance at the proper time. Such books only shall be read as are assigned by the Father Director. As soon as the new officers are proclaimed after the election, the Reader shall read the general rules. They should be read slowly, distinctly, with a clear voice, that the matter read may be the more easily understood, and be impressed on the minds of those who hear it. Hence, the Reader should call to mind the importance of spiritual reading, which not only contributes to a change of life, but also leads to sincere devotion.

Chanters may likewise be appointed, and their duty shall be to intone the Psalms, when the office is sung.

CHAPTER XVI.

RULES OF THE DOORKEEPER.

This officer, who shall strive to be one of the first in attendance at the place of meeting, shall have the names of the Sodalists, in alphabetical order, written either on a board or in a book. This book or board should be arranged in such a manner, that, by some signs, indicated by the Father Director, the names of those may be marked who absent themselves from the meeting, or fail to approach Holy Communion on the appointed days. The book should be carefully kept, and hence it should be intrusted only to the care of one whose faithfulness and virtue are known to the

Father Director. When the book is filled, it should be kept in the archives of the Sodality.

CHAPTER XVII.

RULES OF MINOR OFFICERS.

Should the necessities of any Sodality require additional officers, rules may be prescribed for them; but nothing in this regard should be decided without the approval of the Father Director. Nothing, however, must be done contrary to the spirit of the preceding rules. Let everything be avoided which is useless to the Sodality, or not in accordance with true piety, and, if there is anything of this kind, let it be corrected, or entirely abolished.

Certificate of Admission.

We, the undersigned, do testify by these presents, that —— —— was admitted into the Sodality, established in ———, under the title of the ———, on this — day of ———, in the year ——, and we declare that he is hereby made partaker of all the indulgences, favors, graces and privileges which its members enjoy, and that, after he shall have departed this life, he will be entitled to the benefit of all the suffrages which are usually offered for deceased Sodalists.

Given under our hand and seal, in the Sodality Chapel ———, on the day and in the year aforesaid.

—— ——, *Prefect.*

—— ——, *Director.*

—— ——, *Secretary.*

INDULGENCES.

GRANTED by the Sovereign Pontiffs to the Primary Sodality, established at the Roman College of the Society of Jesus, under the title of the "Sodality of the Annunciation of the Blessed Virgin," and granted likewise to other Sodalities, established and to be established, provided they shall be united to the aforesaid Primary Sodality.

PLENARY INDULGENCES FOR ALL THE FAITHFUL.

1. All the members of the Sodality, and all the Faithful of either sex, though not members, can gain a Plenary Indulgence on the principal Festival or Titular feast of the Sodality, provided, that, being truly penitent, having confessed their sins, and received Holy Communion, they visit a church, chapel, or oratory, on the day of the Feast, in the interval between the First Vespers and nightfall, and there pray for the preservation and increase of the Christian commonweal, for the extirpation of heresy, for the mutual concord of all Christian princes, and for the prosperity of the Sovereign Pontiff, or offer up to God other prayers, each according to his devotion.

2. If the Sodality has another title, or another Patron Saint, besides the Blessed Virgin, a Plenary Indulgence is granted, under the same conditions, on the Feast of that Patron. If there is not such a Patron, the Director of the Sodality, with the permission of the Ordinary, may choose any Patron he pleases, every year.

3. Likewise, with the permission of the Ordinary, both these Festivals may be transferred to any other day within the same

year, even to a Sunday, and the aforesaid indulgences can be gained on the day the Feast is celebrated, although a double Feast should fall on that day; in which case, one solemn Votive Mass of the Feast thus transferred may be celebrated.

PLENARY INDULGENCES.

FOR MEMBERS OF THE SODALITY ONLY.

4. On the day one is received into the Sodality, he gains a Plenary Indulgence, if on that day he receives Holy Communion in the Church of the Sodality, or in any Church he is able to go to.

5. Likewise at the hour of death.

6. Members of the Sodality can gain a Plenary Indulgence on the Feasts of the Nativity and Ascension of our Lord, on the Annunciation, Assumption, Immaculate Conception, and Nativity of the Blessed Virgin, if, being truly penitent, and having confessed their sins, they receive Holy Communion in the Church of the Sodality, or any other they are able to go to.

7. Likewise, once a week, on the day on which the assembly of the Sodality is held, in accordance with the statutes, rules, or customs of the Primary Sodality aforesaid, or of the Sodalities elsewhere established; provided that, being truly penitent, and having confessed their sins, and received Holy Communion, they visit the church, chapel, oratory, or place of assembly of their respective Sodalities, and there offer up devout prayers to God for the peace of Christian princes, the extirpation of heresy, and the exaltation of our holy mother, the Church. But if the Sodality assembles two or three times a week, each one may take what day he wishes for the gaining of the Plenary Indulgence. It must be observed, however, that in this, as in all other things, the members of the Sodality must be guided by the Director of the Sodality.

8. If the Sodality assembles in the evening, or at any hour in the afternoon, they may gain the Plenary Indulgence on that day, or on the following day, as they choose.

9. Priests who are Directors of a Sodality, after having obtained permission from the Ordinary, once for all, can apply a Plenary Indulgence to members of the Sodality who are sick, if they visit them on the day on which these members have received Holy Communion, provided, they help them by spiritual exhortations to bear patiently the inconveniences of sickness, or to accept death willingly from the hand of God; and provided, also, that they make them recite at least three times the *Our Father*, and *Hail Mary*, before an image of our Divine Redeemer, and according to the intention of our holy mother, the Church.

10. Twice a year the weekly Plenary Indulgence, granted to members of the Sodality, can be gained by them, without visiting the place where the Sodality assembles; provided, only, that they visit some other church, and there receive Holy Communion, after having made a general Confession, comprising their whole lives, or the time elasped since their last general Confession.

11. On this occasion, the practice of general Confessions, as well as a special devotion to the Blessed Virgin, is much recommended by the Sovereign Pontiffs. Besides, it is enjoined on the members of the Sodality, cheerfully and promptly to obey the orders, and follow the advice of their Director.

INDULGENCES OF SEVEN YEARS,

GAINED BY THE MEMBERS OF THE SODALITY, EACH TIME, ON THE PERFORMANCE OF THE FOLLOWING PRACTICES.

12. When they accompany to the burying-place the body of a member of the Sodality, or of any of the Faithful.

13. When, on being informed by the sound of the bell, of the agony or death of any of the Faithful, they pray to God for the recovery of the sick person, or for his happy death, or eternal repose.

14. When they are present at religious assemblies, public or private, at the recitation of the Divine Office, or at spiritual conferences and exhortations.

15. When they are present at the recitation by the Sodality of pious offices, for the repose of the souls of members of the Sodality, or of any of the Faithful departed; provided, these offices are approved by the Director.

16. When they hear Mass on week days.

17. When they examine their conscience carefully, at night, before retiring to rest.

18. When they visit the sick poor, whether members of the Sodality or others, in hospitals or private dwellings.

19. When they visit prisoners.

20. When they reconcile enemies.

EXPLANATIONS AND OTHER INDULGENCES.

21. Members of the Sodality can gain all the above Indulgences, wherever they happen to be, provided they fulfill the prescribed conditions, at the church of the place, or at any other church.

22. Members of the Sodality gain all the Indulgences attached to the STATIONS at Rome, provided that, they devoutly visit their own church, chapel or oratory, if they have any, or otherwise any church or chapel in the place where they are at that time, and there recite seven times the *Our Father*, and seven times the *Hail Mary*.

NOTE.

The principal Station-days are the following: The festivals of the Circumcision and Epiphany. The three Sundays, viz.: Septuagesima, Sexagesima, and Quinquagesima. Every day during the holy season of Lent. Easter Sunday, and each day of its Octave. The feast of St. Mark, and the Rogation days. The Ascension of our Lord. The Eve of Pentecost, Pentecost Sunday, and each day of its Octave. Ember-days, and the four Sundays of Advent. The Eve of Christmas, Christmas-day, and the three following days. (See Bouvier.)

INDULGENCES FOR THE DEPARTED.

23. All the Indulgences aforesaid are applicable to the souls in Purgatory.

24. The altar of such Confraternity, or Sodality, as above described, is privileged, the privilege being extended to all priests, for the soul of any of the members of the Sodality only.

25. But priests may celebrate Mass for the members of their Sodality at any altar in any church, and have the same privilege.

OTHER GRANTS AND PRIVILEGES.

26. The same Indulgences, Remissions, and Relaxations, as above mentioned, are likewise granted or communicated to all and each one of the Kings, Princes, and Counts, who hold a sovereign power, and to their kindred and relatives, in the first and second degree only, who shall ask to become members of any such Sodality, wherever established, or of the Primary Sodality, although they live at a distance; provided, they practise the same works of piety as above named, and visit some church at their convenience or pleasure.

27. Moreover it has been granted that all and each of the Faithful, who during three consecutive days, or a triduum, to be held, however, only with the permission of the Ordinary, shall be present for some time, while the Blessed Sacrament is exposed in the oratories of Sodalities united to the Primary Sodality, and shall there pray, and perform the other works that are prescribed, may gain the Indulgences, which they might gain if they visited the churches in which the Blessed Sacrament is exposed for forty consecutive hours.

28. Lastly, as it often happens, that the spiritual exercises, which generally last for eight days, cannot thus, in some localities, be continued for eight whole days, due regard being paid to persons, places, and times; therefore, the Indulgences granted only to those who attend these exercises for eight days, may also

be gained by those who go through these exercises for seven, or six, or at least for five days.

March 6th, 1776.—The Sacred Congregation of Indulgences and Holy Relics has allowed the above summary to be printed at the Press of the Apostolic Chamber.

Given in Rome, at the office of the Secretary of the Sacred Congregation of Indulgences.

[L. † S.] Julius Cæsar De Somalia,
Secretary of the Sacred Cong. of Indulgences.

Prayers which may be Recited Daily

BY THE SODALISTS.

[See XIII, of the General Rules, page 101.]

IN THE MORNING.

AN ACT OF FAITH.

O my God! I firmly believe all the sacred truths which thy holy Catholic Church believes and teaches, because thou hast revealed them, who canst neither deceive nor be deceived.

AN ACT OF HOPE.

O my God! relying on thy infinite goodness and promises, I hope to obtain the pardon of my sins, the assistance of thy grace, and life everlasting. Through the merits of Jesus Christ, my Lord and Redeemer.

AN ACT OF LOVE.

O my God! I love thee above all things with my whole heart and soul, because thou art infinitely amiable, and deserving of all love. I love also my neighbor as myself for the love of thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

Then, in honor of the Most Holy Trinity, three times:

THE LORD'S PRAYER.

Our Father, who art in heaven! hallowed be thy name, thy kingdom come; thy will be done on earth, as it is in heaven.

Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

THE ANGELIC SALUTATION.

Hail, Mary, full of grace! the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, JESUS. Holy Mary, Mother of God! pray for us sinners, now and at the hour of our death. Amen.

After this, say once:

THE APOSTLES' CREED.

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God, the Father Almighty; from thence he will come to judge the living and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of Saints; the forgiveness of sins; the resurrection of the body, and life everlasting. Amen.

HAIL, O QUEEN!

Hail, O Queen, Mother of Mercy! hail, our life, our sweetness, and our hope.

To thee we cry, the banished children of Eve. To thee we sigh, groaning and weeping in this vale of tears.

Ah, then, thou, our Advocate, turn on us those merciful eyes of thine!

And, after this our exile, show us JESUS, the blessed fruit of thy womb.

O merciful, O compassionate, O sweet Virgin Mary.

IN THE EVENING.

Say once the OUR FATHER *and* HAIL, MARY, *and then:*

PSALM CXXIX.

Out of the depths I have cried to thee, O Lord: Lord, hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities; Lord, who shall stand it?

For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch, even until night, let Israel hope in the Lord.

Because with the Lord there is mercy: and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Grant them eternal rest, O Lord:
And let perpetual light shine on them.

PRAYERS BEFORE CONSULTATION, ELECTION, OR ADMISSION.

VENI CREATOR.

[SEE RULES, CHAPTER IV, I, PAGE 109.]

Veni, Creátor Spíritus,
Mentes tuórum vísita,
Imple supérna grátia
Quæ tu creásti péctora.

Qui díceris Paráclitus,
Altíssimi donum Dei,
Fons vivus, ignis, cáritas,
Et spiritális únctio.

Tu septifórmis múnere,
Dígitus patérnæ déxteræ,
Tu rite promíssum Patris,
Sermóne ditans gúttura.

Accénde lumen sénsibus,
Infúnde amórem córdibus,
Infírma nostri córporis
Virtúte firmans pérpeti.

Hostem repéllas lóngius,
Pacémque dones prótinus;
Ductóre sic te prævio
Vitémus omne nóxium.

Per te sciámus da Patrem,
Noscámus atque Fílium,
Teque utrisúsque Spíritum
Credámus omni témpore.

Deo Patri sit glória
Ejúsque soli Fílio,
Cum Spíritu Paráclito,
Nunc, et per omne sæculum. Amen.

℣. Emítte Spíritum tuum et creabúntur.
℟. Et renovábis fáciem terræ.

ORÉMUS.

Deus, qui corda fidélium Sancti Spíritus illustratióne docuísti, da nobis in eódem Spíritu recta sápere, et de ejus semper consolatióne gaudére. Per Christum Dóminum nostrum.
℟. Amen.

THE SAME IN ENGLISH.

O come, Creator Spirit, come,
Vouchsafe to make our minds Thy home;
And with Thy heavenly grace fulfill
The hearts Thou madest at Thy will.

Thou that art named the Paraclete,
The Gift of God, His Spirit sweet;
The living Fountain, Fire, and Love,
And gracious Unction from above.

Thy sevenfold grace Thou dost expand,
O Finger of the Father's hand!
True promise of the Father, rich
In gifts of tongues and various speech.

Kindle our senses with Thy light,
And lead our hearts to love aright;
Stablish our weakness, and refresh
With fortitude our fainting flesh.

Repel far off our deadly foe,
And peace on us forthwith bestow;
With Thee for Guide, we need not fear;
Where Thou art, evil comes not near.

By Thee the Father let us bless,
By Thee the Eternal Son confess,
And Thee Thyself we evermore,
The Spirit of Them Both, adore.

To God the Father let us raise,
And to His only Son, our praise;
Praise to the Holy Spirit be
Now and for all eternity. Amen.

℣. Send forth thy Spirit and they shall be created.
℟. And thou wilt renew the face of the earth.

LET US PRAY.

O God, who by the light of the Holy Ghost, didst instruct the hearts of the faithful, give us, by the same Holy Spirit, a love of what is right and just, and a constant enjoyment of His comforts. Through Christ our Lord.

℟. Amen.

Litany of the Blessed Virgin.

Kyrie eléison.
Kyrie eléison.
Christe eléison.
Christe eléison.
Kyrie eléison.
Kyrie eléison.
Christe audi nos.
Christe exáudi nos.

Miserére nobis.
Pater de cœlis Deus,
Fíli Redémptor mundi Deus,
Spíritus Sancte Deus,
Sancta Trínitas, unus Deus,

Ora pro nobis.
Sancta María,
Sancta Dei Génitrix,
Sancta Virgo Vírginum,
Mater Christi,
Mater divínæ grátiæ,
Mater purissima,
Mater castíssima,
Mater invioláta,
Mater intemeráta,
Mater amábilis,
Mater admirábilis,
Mater Creatóris,
Mater Salvatóris,
Virgo prudentíssima,
Virgo veneránda,
Virgo prædicánda,
Virgo potens,
Virgo clemens,
Virgo fidélis,
Spéculum justítiæ,
Sedes sapiéntiæ,
Causa nostræ lætítiæ,
Vas spirituále,
Vas honorábile,
Vas insígne devotiónis,
Rosa mystica,
Turris Davídica,
Turris ebúrnea,
Domus áurea,
Fœderis arca,
Jánua cœli,
Stella matutína,
Salus infirmórum,
Refúgium peccatórum,
Consolátrix afflictórum,
Auxílium Christianórum,
Regína Angelórum,
Regína Patriarchárum,
Regína Prophetárum,
Regína Apostolórum,
Regína Mártyrum,
Regína Confessórum,
Regína Vírginum,
Regina Sanctórum ómnium,
Regína sine labe originále concépta,
Regína Sacratíssimi Rosárii,

Ora pro nobis.

Agnus Dei, qui tollis peccáta mundi,
Parce nobis, Dómine.
Agnus Dei, qui tollis peccáta mundi,
Exáudi nos, Dómine.
Agnus Dei, qui tollis peccáta mundi,
Miserére nobis.

Litany of the Blessed Virgin.

Lord, have mercy on us.
Lord, have mercy on us.
Christ, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of Heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Have mercy on us.

Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother inviolate,
Mother undefiled,
Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Saviour,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of Wisdom,
Cause of our joy,
Pray for us.

Spiritual Vessel,
Vessel of honor,
Vessel of singular devotion,
Mystical Rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of Heaven,
Morning Star,
Health of the weak,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of all Saints,
Queen conceived without the stain of original sin,
Queen of the most Holy Rosary,
Pray for us.

Lamb of God, Who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, Who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, Who takest away the sins of the world,
Have mercy on us, O Lord.

A COLLECTION

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CATHOLIC ✦ HYMNS

FOR

Chorus or Quartette Choirs.

There is One True and Only God.

Animated.

mf

There is one true and on - ly God, Our Ma - ker and our

mf

Lord, And He cre - a - ted ev' - ry-thing By His Al-might-y

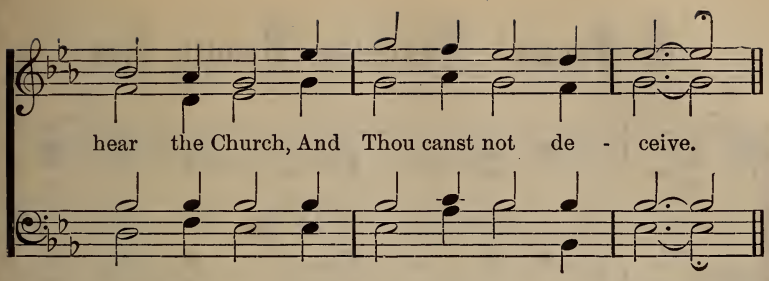
CHORUS.

f

Word. All this and all the Church doth teach, My

f

God, I do be - lieve; For Thou hast bid us



2. But in the one and only God
There yet are Persons Three,
The Father, Son and Holy Ghost,
One Blessed Trinity.

Cho.—All this and all the Church doth teach,
My God, I do believe;
For Thou hast bid us hear the Church,
And Thou canst not deceive.

3. The Second Person, God the Son,
Came down on earth to dwell,
Took flesh and died upon the Cross,
To save our souls from hell.

Cho.—All this and all the Church doth teach,
My God, I do believe;
For Thou hast bid us hear the Church,
And Thou canst not deceive.

4. The good with God in Heaven above
Will ever happy be;
The wicked in the flames of Hell
Will burn eternally.

Cho.—All this and all the Church doth teach,
My God, I do believe;
For Thou hast bid us hear the Church,
And Thou canst not deceive.

O Jesus! Thou the Beauty Art.

Andante.

mp

O Je - sus! Thou the Beau - ty art of

mp

an - gel - worlds a - bove, a - bove; Thy Name is

a - bove; . . . .

mu - sic to the heart, En - chant - ing it with

love. . . . .

love, with love. Ce - les - tial sweet - ness un - al - loy'd! Who

love. . . . .

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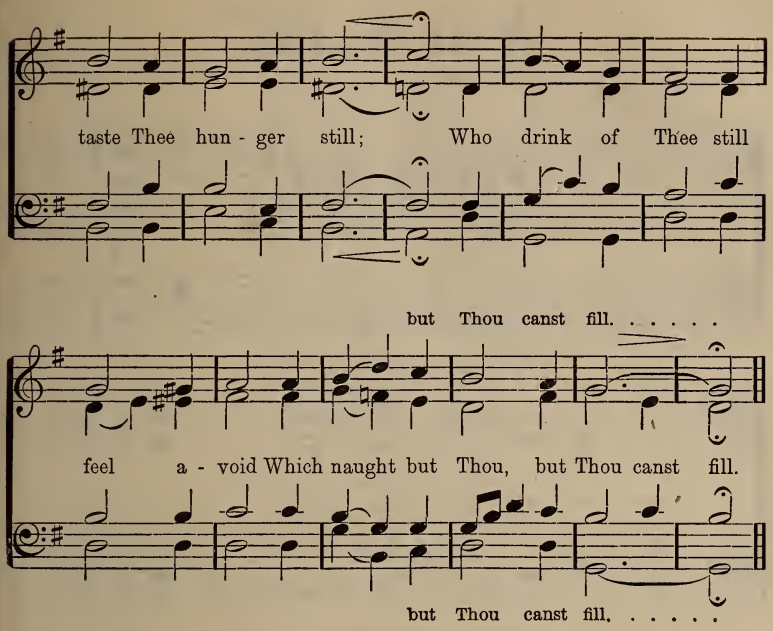


2. O loving Jesus! hear the sighs
   Which unto Thee I send;
To Thee my inmost spirit cries,
   My being's hope and end.
Stay with us, Lord, and with Thy light
   Illume the soul's abyss;
Dispel the darkness of our night,
   And fill the world with bliss.

3. O King of glory, King of might,
   From Whom all graces come;
O Beauty, Honor infinite,
   Of our celestial home!
O Jesus, spotless Virgin flower!
   Our Life and Joy! to Thee
Be praise, beatitude and power
   Through all eternity.

Veni Creator.

Tempo alla breve.

mf

Ve - ni, Cre - á - tor Spí - - ri - tus,

mf

Men - tes tu - ó - rum ví - - - - si - ta,

Im - - ple su - pér - na grá - ti - - a

Quæ tu cre - á - - sti pé - cto - ra.

2. Qui díceris Paráclitus,
Altíssimi donum Dei,
Fons vivus, ignis cáritas,
Et spiritális únctio.

3. Tu septifórmis múnere,
Dígitus patérnæ déxteræ,
Tu rite promíssum Patris,
Sermóne ditans gúttura.

4. Accénde lumen sénsibus,
Infúnde amórem córdibus,
Infírma nostri córporis
Virtúte fírmans pérpeti.

5. Hostem repéllas lóngius,
Pacémque dones prótinus:
Ductóre sic te prævio
Vitémus omne nóxium.

6. Per te sciámus da Patrem,
Noscámus atque Fílium,
Teque utriúsque Spíritum
Credámus omni témpore.

* 7. Deo Patri sit glória,
Et Fílio, qui a mórtuis
Surréxit, ac Paráclito,
In sæculórum sæcula.

7. Deo Patri sit glória,
Ejúsque soli Fílio,
Cum Spíritu Paráclito,
Nunc, et per omne sæculum. Amen.

* This is the concluding verse in Paschal Season.

Veni Creator.

Moderato.

1. Ve - ni, Cre - a - - tor Spi - - - ri - tus,
2. Ho - stem re - pel - las lon - - - gi - us,

Rall.

Men - tes tu - o - rum vi - si - ta,.....: Im - ple su - per - na
Pa - cem - que do - nes pro - ti - nus:..... Duc - to - re sic te

gra - - ti - a Quæ tu cre - a - sti pec - to - ra.
præ - - vi - o Vi - te - mus om - ne no - xi - um.

Music by permission of H. Millard.

SOPRANO SOLO.

Qui di - ce - ris Pa - ra - - cli - - tus, Al-
Per - te sci - a - - mus da - Pa - trem, No-

SOP. OR TENOR SOLO.

tis - si - mi do - num De - - i, Fons vi - vus i - gnis
sca - mus at - que Fi - li - - um: Te-que u-tri-us - que

cha - ri - tas, Et spi - ri - ta - lis unc - ti - o.
Spi - ri - tum Cre - da - mus om - ni tem - po-re.

rall. colla voce. *a tempo.*

Ac - cen - de lu - men sen - - - si - bus,
De - o Pa - tri sit glo - - - ri - a,

Rall.

In - fun - d'amo - rem cor - di - bus:..... In - fir - ma no - stri
E - jus - que so - li Fi - li - o,..... Cum Spi - ri - tu Pa -

cor - - po ris, Vir - tu - te fir - mans per - pe - ti.
ra - - cli - to, Nunc et per om - ne sæ - cu - lum.

Veni Creator.

Moderato.

p

Ve - ni, Cre - - a - tor Spi - ri - tus, Men - tes tu-

p

- o - rum vi - si - ta, Im - ple su - per - na

f

gra - ti - a Quæ tu cre - a - sti pe - cto-

f

Rit.

p

- ra, Quæ tu cre - a - sti pe - cto - ra.

p

Blessed Spirit! Dove Divine!

Allegretto.

mf

Ho - ly Ghost, come down upon Thy children, Give us grace, and

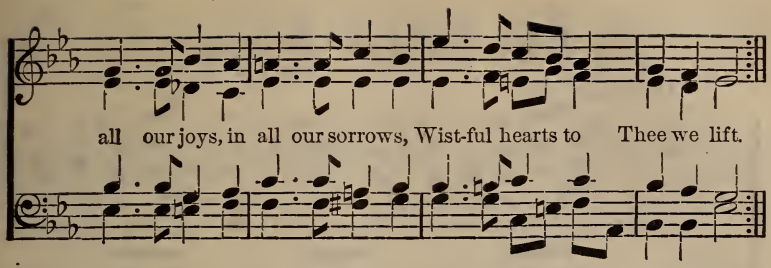
mf

make us Thine; Thy ten - der fires with - in us kin - dle,

Fine.

Bless - ed Spir - it, Dove Di - vine! For all with - in us

good and ho - ly Is from Thee, Thy precious gift, In



2.

For thou to us art more than father,
More than sister, in Thy love,
So gentle, patient, and forbearing,
Holy Spirit! Heavenly Dove!
Holy Ghost, &c.

3.

O, we have grieved Thee, gracious Spirit!
Wayward, wanton, cold are we;
And still our sins, new every morning,
Never yet have wearied Thee.
Holy Ghost, &c.

4.

Dear Paraclete! how hast Thou waited
While our hearts were slowly turned!
How often hath Thy love been slighted,
While for us it grieved and burned!
Holy Ghost, &c.

5.

Now, if our hearts do not deceive us,
We would take Thee for our Lord;
O dearest Spirit! make us faithful
To Thy least and lightest Word.
Holy Ghost, &c.

The Infant Jesus.

Andantino.

mf

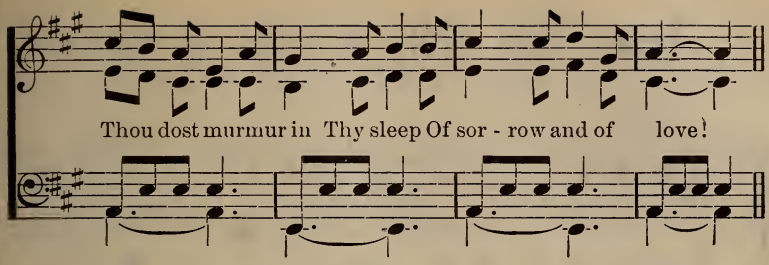
Dear little One, how sweet Thou art! Thine eyes, how bright they

mf

shine!—. . . . So bright they al - most seem to speak, When

Ma - ry's look meets Thine. . . . . How faint and fee - ble

is Thy cry, Like plaint of harm-less dove, When



3. When Mary bids Thee sleep, Thou sleep'st;
   Thou wakest when she calls;
   Thou art content upon her lap,
   Or in the rugged stalls.

4. Simplest of Babes! with what a grace
   Thou dost Thy Mother's will!
   Thine infant fashions well betray
   The Godhead's hidden skill.

5. When Joseph takes Thee in his arms
   And smooths thy little cheek,
   Thou lookest up into his face
   So helpless and so meek.

6. Yes, Thou art what Thou seem'st to be,
   A thing of smiles and tears;
   Yet Thou art God, and heaven and earth
   Adore Thee with their fears.

7. Yes, dearest Babe! those tiny hands
   That play with Mary's hair,
   The weight of all the mighty world
   This very moment bear.

8. Art Thou, weak Babe, my very God?
   O, I must love Thee then!
   Love Thee, and yearn to spread Thy love
   Among forgetful men.

Jesus, The Only Thought of Thee.

Andante.

p

Je - sus, the on - ly thought of Thee, With sweet - ness fills my

p

breast; But sweet-er far it is..... to see, And on Thy

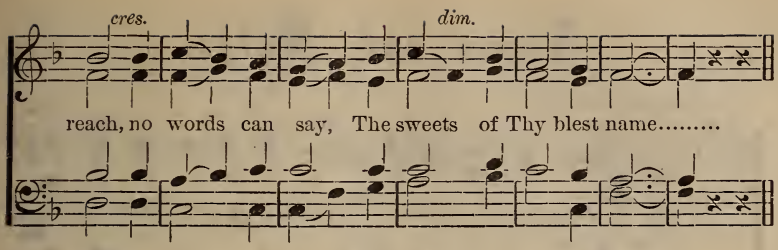
cres.

beau - ty feast..... No sound, no har - mo - ny..... so

p

gay, Can art or mu - sic frame;..... No thoughts can

p



3. Jesus, our hope when we repent,
   Sweet source of all our grace;
   Sole comfort in our banishment,
   O! what when face to face?

4. Jesus! that name inspires my mind
   With springs of life and light;
   More than I ask in Thee I find,
   And languish with delight.

5. Thee, then, I'll seek, retired apart
   From world and business free;
   When these shall knock I'll shut my heart,
   And keep it all for Thee.

6. Before the morning light I'll come,
   With Magdalen, to find,
   In sighs and tears, my Jesus' tomb,
   And there refresh my mind.

7. My tears upon His grave shall flow,
   My sighs the garden fill;
   Then at His feet myself I'll throw,
   And there I'll seek His will.

8. Jesus, in Thy bless'd steps I'll tread,
   And walk in all Thy ways;
   I'll never cease to weep and plead,
   Till I'm restored to grace.

Jesus and Mary.

Allegro Moderato.

f

Oft as Thee, my in - fant Sa - viour, In Thy Mother's arms I

f

view, Straight a thou - sand thrill - ing rap - tures O - ver-

flow my heart a - new. Love-ly Je - sus! gen - tle

p

p

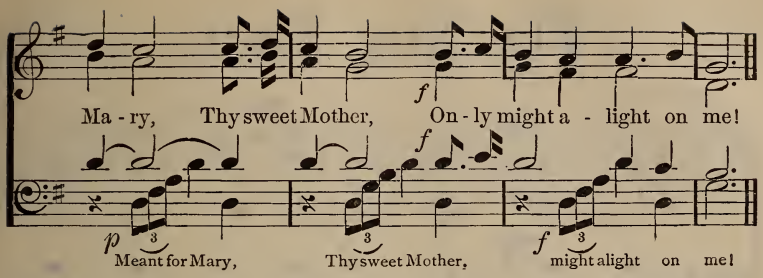
Lovely Je - sus!

f

Bro - ther! How I wish a smile from Thee, Meant for

f

gen-tle Brother! I wish a smile from Thee,



2. As the sun from darkness springing
Breathes a charm o'er nature's face;
So the Child, to Mary clinging,
Decks her with diviner grace.
Lovely Jesus! etc.

3. As the limpid dew descending
Lies impearl'd upon the rose;
So their mutual beauty blending
In transporting union glows.
Lovely Jesus! etc.

4. As, when early spring advances,
Flowers unnumber'd throng the mead;
Such the countless loving glances
That in turn from each proceed.
Lovely Jesus! etc.

The Holy Family.

Andante.

f

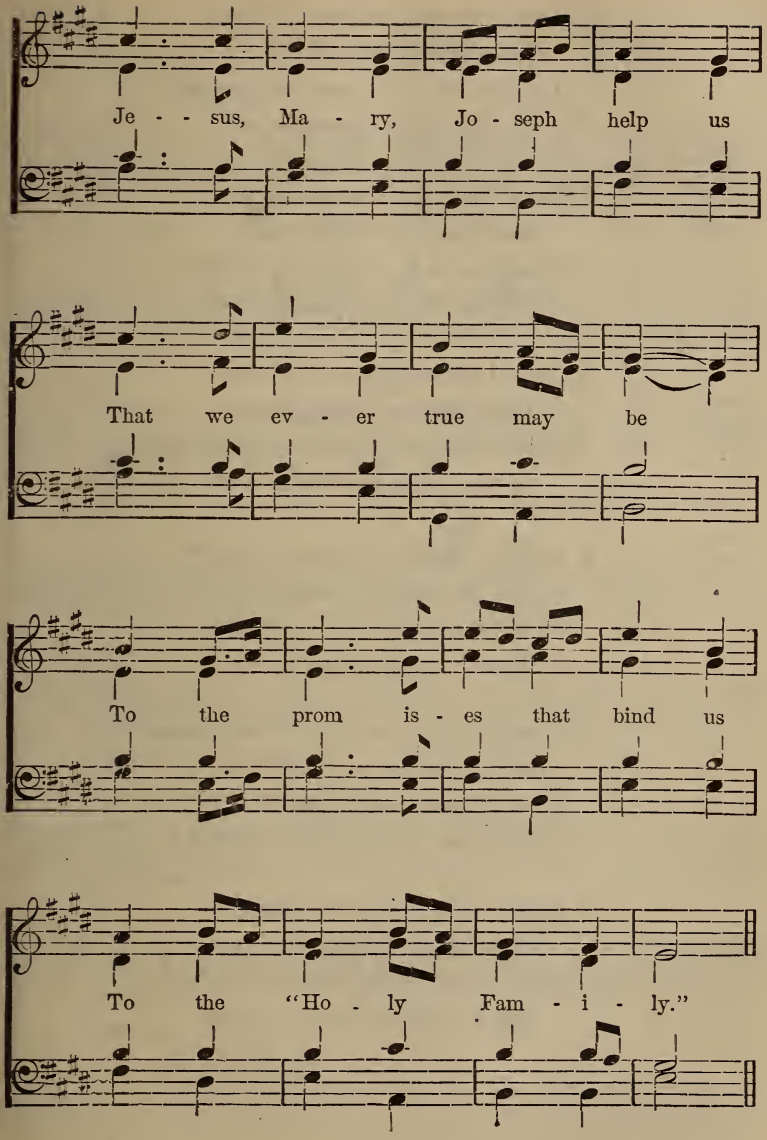
Hap - py we, who thus u - - nit - ed

f

Join in cheer - ful mel - o - dy;.....

Prais - ing Je - sus, Ma - ry, Jo - seph,

In the "Ho - ly Fam - i - ly."


Je - - sus, Ma - ry, Jo - seph help us
That we ev - er true may be
To the prom is - es that bind us
To the "Ho - ly Fam - i - ly."

3. Jesus, whose Almighty bidding
All created things fulfill,
Lives on earth in meek subjection
To His earthly parents' will.

4. Sweetest Infant! make us patient
And obedient for Thy sake;
Teach us to be chaste and gentle,
All our stormy passions break.

5. Mary! thou alone wert chosen
To be Mother of thy Lord;
Thou didst guide the early footsteps
Of the Great Incarnate Word.

6. Dearest Mother! make us humble,
For thy Son will take His rest
In the poor and lowly dwelling
Of an humble sinner's breast.

7. Joseph! thou wert called the Father
Of thy Maker and thy Lord,
Thine it was to save thy Saviour
From the cruel Herod's sword.

8. Suffer us to call thee Father,
Show to us a Father's love;
Lead us safe through every danger
Till we meet in heaven above.

Glory give to God on High.

Allegro Moderato.

p

The An - gels sing a - round the stall, Where

p

Je - sus cra - dled lies, The shepherds hear the

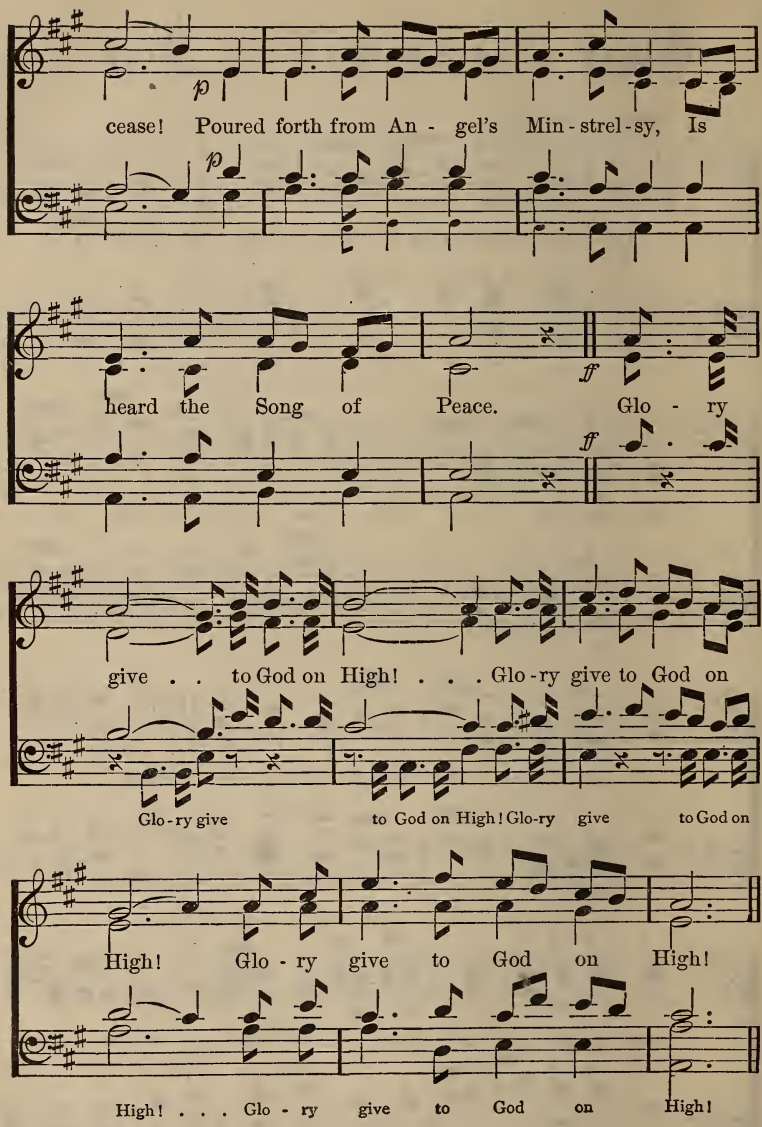
f

joy - ful call That wakes the si - lent skies.

p

cres.

Hark! to the Mu - sic float - ing by, Ere yet its e - choes


p
cease! Poured forth from An - gel's Min - strel - sy, Is
p
heard the Song of Peace. Glo - ry
ff
ff
give . . to God on High! . . . Glo - ry give to God on
Glo - ry give to God on High! Glo-ry give to God on
High! Glo - ry give to God on High!
High! . . . Glo - ry give to God on High!

2. The Eastern Kings the star have seen,
They hasten on their way;
Long time they've watch'd and waiting been
The dawning of that day:—
The dawning of the day of Grace,
The gleam of Jacob's Star,
The Virgin's Child of Jesse's race,
Whom Prophets saw afar.
Glory give to God on High!

3. And now they open treasures rare,
Which Indian silks enfold,
Of myrrh, which sweetly scents the air,
Of frankincense and gold.
Their kingly heads they meekly bow
The cradled Babe before,
Their God confess, and kneeling low,
In humble faith adore.
Glory give to God on High!

4. With them I come to greet my King,
Yet not with them to part;
No gold, no frankincense I bring,
I offer Him my heart.
With Him to live, with Him to die,
Who, by His lowly birth,
Gave glory to our God on High,
And peace to men on earth.
Glory give to God on High!

Bethlehem.

Andantino.

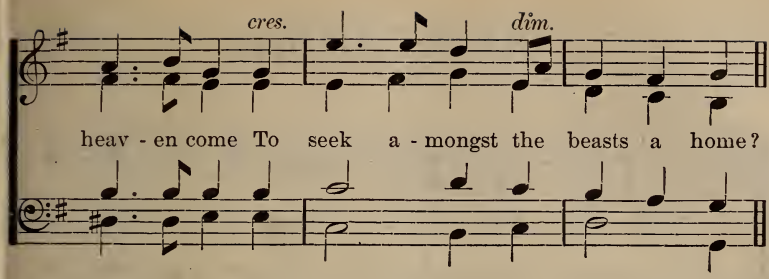
mf

O Bless - ed Babe! O Child Di - vine! O

mf

King whom an - gels own! . . . And is this cave Thy

Roy-al shrine, And is this crib Thy Throne? And hast Thou from high



2. The birds have nests in hedge or sod,
   The foxes cave or shed,
   But Thou hast not, Incarnate God,
   A place to lay Thy head!
   And yet the wealth of sea and mine,
   The earth, the heavens—all are Thine!

3. O Jesus, outcast as Thou art,
   Poor, helpless Babe I see,
   Thy poverty has won my heart,
   It fans my love for Thee;
   For now I know what wealth to prize—
   THYSELF, the treasure of the skies.

4. Before the manger let me bow
   In deep, in thrilling awe,
   And let me kiss Thy infant brow
   That's pillowed on the straw.
   My very soul with love is stirred,
   Adoring Thee, INCARNATE WORD!

Adeste Fideles.

Solo Andante.

mf

A - de - ste fi - de - les, Læ - ti tri - um-

mf

phan - tes; Ve - ni - - te, ve - ni - - - te in

2d time Chorus.

f

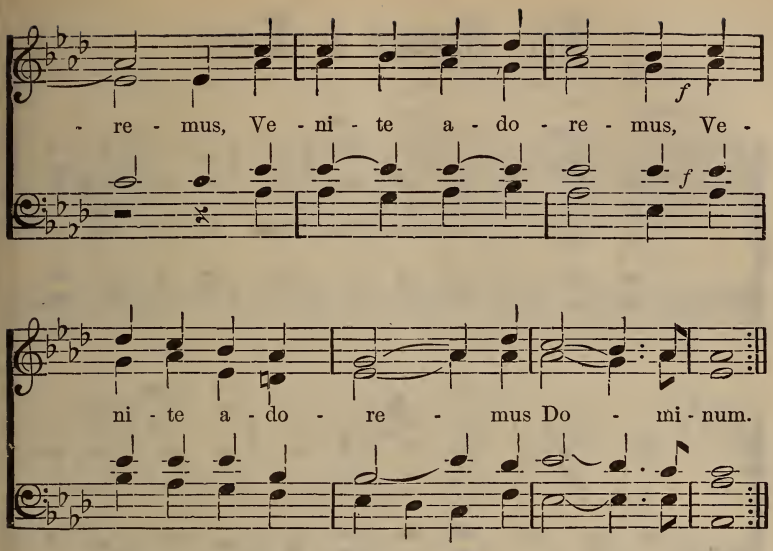
Beth - - - le - hem. Na - tum vi - de - te

f

Re - gem an - ge - lo - - rum: Ve - ni - te a - do-

p

p



2 Deum de Deo,
  Lumen de lumine,
Gestant puellæ viscera:
  Deum verum,
Genitum, non factum:
    Venite adoremus, &c.

3 Cantet nunc Io!
  Chorus angelorum:
Cantet nunc aula cœlestium,
  Gloria
In excelsis Deo!
    Venite adoremus, &c.

4 Ergo qui natus
  Die hodierna,
Jesu tibi sit gloria,
  Patris æterni
Verbum caro factum!
    Venite adoremus, &c.

The Passion of Jesus.

Andante.

p

By the Blood that flowed from Thee In Thy bit - ter

p

cres.

a - go - ny, By the scourge so meek - ly borne,

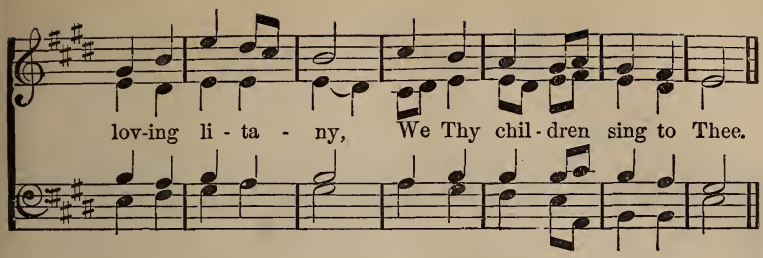
dim. *cres.*

By Thy pur-ple robe of scorn. Je - sus, Saviour! hear our

f

cry, Thou wert suff'ring once as we; . . Hear the

f



2. By the thorns that crowned Thy head,
By Thy sceptre as a reed,
By Thy footstep, faint and slow,
Weighed beneath Thy cross of woe.
Jesus, Saviour, etc.

3. By the nails and pointed spear,
By Thy people's cruel jeer,
By Thy dying prayer which rose,
Begging mercy for Thy foes.
Jesus, Saviour, etc.

4. By the darkness thick as night,
Blotting out the sun from sight;
By the cry with which in death,
Thou didst yield Thy parting breath.
Jesus, Saviour, etc.

5. By Thy weeping Mother's woe,
By the sword that pierced her through,
When in anguish standing by,
On the cross she saw Thee die.
Jesus, Saviour, etc.

Mount Calvary.

Religioso.

mf

Thy life, O Lord, is ebb - ing fast, Thy eyes are

mf

cres.

grow - ing dim at last; How near to death Thou art! I

hear Thee heave one hea - vy sigh; It is the last, the

loud - est cry That broke Thy Sa - cred Heart.

2. The scene, the dreadful scene, is o'er—
The wicked men can do no more,
Thy head is on Thy breast;
The thorns, the nails, Thou dost not fear,
The cruel scoff, the bitter jest—
Thy heart is now at rest.

3. Thy voice, that made the demons flee,
That waked the dead and calmed the sea,
Itself in death is hushed;
But O, we have this comfort sweet—
Our foes lie prostrate at Thy feet,
The serpent's head is crushed.

4. Thy corpse is hanging on the tree,
While mocking crowds in impious glee
The murderous act applaud;
But quivering earth and darkened skies,
The crumbling rocks, the dead that rise,
Proclaim Thee to be God.

5. Yes, Jesus, bruised and marked with blood,
And fastened to the dripping wood,
To me Thou art the same
As throned on Thabor's shining mount,
Or in the heavens, of bliss the Fount,
In glory and in shame.

6. O, may Thy last, Thy piercing cry,
The blood that pleaded loud on high,
For me be not in vain!
O, make me treat the world as dross,
And glory only in the Cross
On which Thou wouldst be slain!

Stabat Mater.

Moderato.

Sta - bat Ma - ter do - lo - ro - sa,

Jux - ta cru - cem la - cry - mo - sa, Dum pen-

dim.

de - - bat Fi - - - li - us. A - - MEN.

2. Cujus animam gementem,
Contristatam, et dolentem,
Pertransivit gladius.

3. O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti.

4. Quæ mœrebat, et dolebat,
Pia Mater, dum videbat
Nati pœnas inclyti.

5. Quis est homo qui non fleret,
Matrem Christi si videret
In tanto supplicio.

6. Quis non posset contristari,
Christi Matrem contemplari
Dolentem cum Filio ?

7. Pro peccatis suæ gentis
Vidit Jesum in tormentis,
Et flagellis subditum.

8. Vidit suum dulcem Natum
Moriendo desolatum
Dum emisit spiritum.

9. Eia Mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.

10. Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

11. Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.

12. Tui Nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.

13. Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.

14. Juxta crucem tecum stare,
Et me tibi sociare
In planctu desidero.

15 Virgo virginum præclara,
Mihi jam non sis amara ;
Fac me tecum plangere.

16. Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere.

17. Fac me plagis vulnerari,
Fac me cruce inebriari,
Et cruore Filii.

18. Flammis ne urar succensus,
Per te, Virgo, sim defensus
In die judicii.

19. Christe, cum sit hinc exire,
Da per Matrem me venire
Ad palmam victoriæ.

20. Quando corpus morietur,
Fac ut animæ donetur
Paradisi gloria. Amen.

The Sign of the Cross.

Andante.

mf

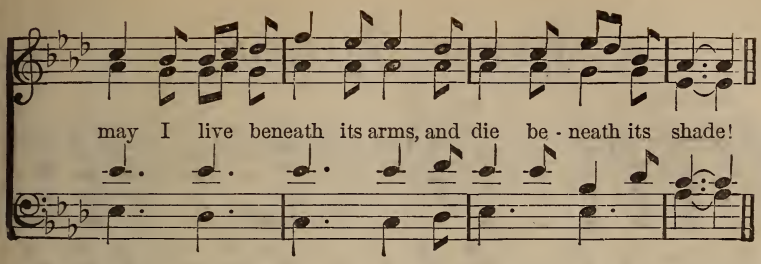
Up - on my fore-head I will sign The ho - ly Cross of

mf

Christ, And pray that not a thought of mine To

sin may be en - ticed. The Cross for me has

heav'n- ly charms, For Christ on it was laid; O,



2. Upon my lips I'll sign it too,
And my dear Lord beseech
To grant me grace, that chaste and true
And kind may be my speech.
The Cross for me, etc.

3. I'll sign it also on my heart,
That Jesus there may reign,
And never let me from Him part
By sinning e'er again.
The Cross for me, etc.

4. The Cross will break the tempter's pride,
His wicked darts repel;
The sign of Jesus crucified
Will crush the strength of hell.
The Cross for me, etc.

Easter Alleluia.

Andante.

f Al - le - lu - ia, Al - le - lu - ia! Let the ho - ly an- them

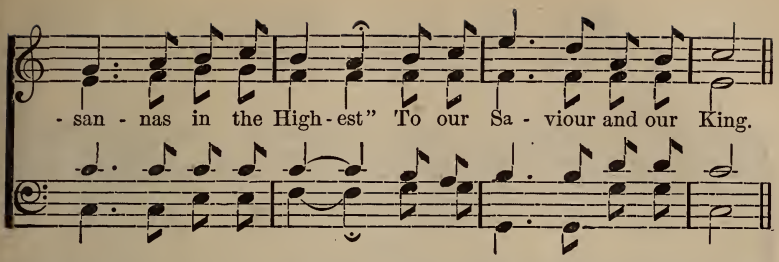
f

rise, And the choirs of Heav - en chant it, in the

tem - ple of the skies; Let the mount - ains skip with

cres.

glad - ness, and the joy - ful val - leys ring With "Ho-



2. *Alleluia, Alleluia!* He endured the knotted whips,
And the jeering of the rabble, and the scorn of mocking lips,
And the terrors of the gibbet upon which He would be slain:
But His death was only slumber—He is risen up again.

3. *Alleluia, Alleluia!* like the sun from out the wave
He has risen up in triumph from the darkness of the grave;
He's the Splendor of the Nations, He's the Light of endless day,
He's the very Lord of Glory who has risen up to-day.

4. *Alleluia, Alleluia!* He has burst our prison bars,
He has lifted up the portals of our home beyond the stars;
He has won for us our freedom—'neath His feet our foes are trod;
He has purchased our birth-right to the Kingdom of our God.

5. *Alleluia, Alleluia!* Blessed Jesus, make us rise
From the life of this corruption to the life that never dies.
May we share with Thee Thy glory when the days of time are past,
And the dead shall be awakened by the trumpet's mighty blast!

The Glorious Mysteries.

Allegro.

mf

By the first bright Eas - ter day, When the

mf

stone was roll'd a - way, By the glo - ry

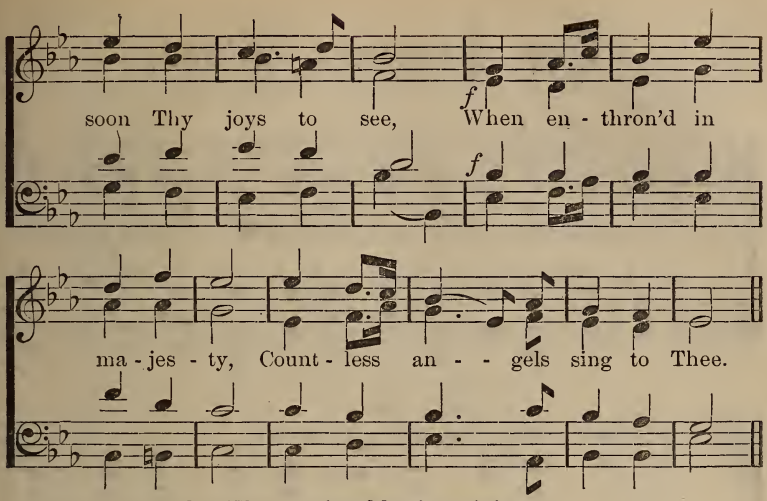
round Thee shed At Thy ris - ing from the dead,

CHORUS.

p

King of glo - ry, hear our cry; Make us

p



2. By Thy parting blessing giv'n
As Thou didst ascend to heav'n,
By the cloud of living light
That received Thee out of sight,
CHO.—King of glory, etc.

3. By that rushing sound of might
Coming down from heaven's height,
By the cloven tongue of fire,
Holy Ghost, our hearts inspire.
CHO.—King of glory, etc.

4. See the Virgin Mother rise;
Angels bear her to the skies;
Mount aloft, imperial Queen,
Plead on high the cause of men.
CHO.—King of glory, etc.

5. Mary reigns upon the throne
Pre-ordained for her alone;
Saints and angels round her sing,
Mother of our God and King.
CHO.—King of glory, etc.

The Precious Blood.

Allegretto.

mf

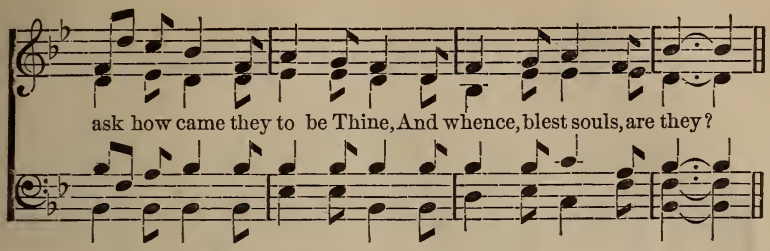
A - bove this world of tears and sighs I raise, O God, my

mf

soul; And gaze on Thee be - yond those skies, Where

shin - ing plan - ets roll. I see a - round Thy

throne di - vine The saints in bright ar - ray, And



2. Thou tellest me they meekly bore
   Privation, pain, and loss,
And cheerfully they travelled o'er
   The pathway of the Cross.
And thus, from many griefs and pains,
   Have come to realms of light;
And in Thy Blood have washed from stains
   Those robes that look so white.

3. And now away from toil and strife,
   From sin and sinners' ways,
From all the emptiness of life,
   They live the endless days.
By Thee redeemed, by Thee embraced,
   With Thee for ever blest
Their Saviour's joy they see and taste,
   And on His bosom rest.

4. O, Precious Blood in Jesus' veins!
   All wretched as I am,
I ask Thee cleanse my soul from stains,
   O, world-redeeming Lamb.
O, God of earth, by Heaven adored,
   Before Thy mercy-seat,
I ask that o'er my soul be poured
   This saving balm and sweet.

5. And though I suffer here below,
   And tread the thorny way,
Thy Blood will make me white as snow,
   And wash my sins away.
And as my soul with ardor glows
   To come to where Thou art,
My hope is in the Blood that flows
   From Thy most Sacred Heart.

The Precious Blood.

No. 2.

Allegretto.

f

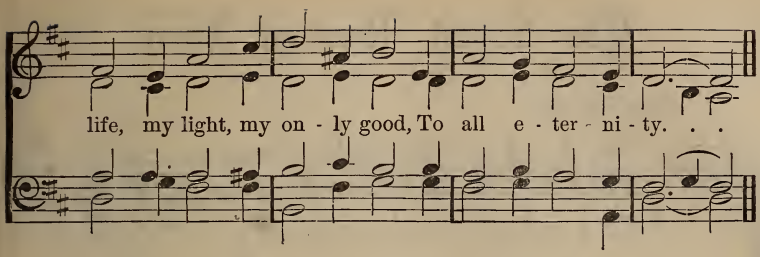
Hail, Je - sus! hail! who for my sake Sweet Blood from Ma - ry's

f

veins didst take, And shed it all for me, . . . And

shed it all for me, . . . O, bless - ed be my

Sa- viour's Blood, My life, my light, my on - ly good, My



2. To endless ages let us praise
The Precious Blood, whose price could raise
The world from wrath and sin;
Whose streams our inward thirst appease,
And heal the sinner's worst disease,
If he but bathe therein.

3. O sweetest Blood, that can implore
Pardon of God, and heaven restore,
The heaven which sin had lost:
While Abel's blood for vengeance pleads,
What Jesus sheds still intercedes
For those who wrong Him most.

4. O, to be sprinkled from the wells
Of Christ's own Sacred Blood, excels
Earth's best and highest bliss:
The ministers of wrath divine
Hurt not the happy hearts that shine
With those red drops of His!

5. Ah! there is joy amid the Saints,
And hell's despairing courage faints
When this sweet song we raise:
O, louder then, and louder still,
Earth with one mighty chorus fill,
The Precious Blood to praise!

To all the faithful who say or sing the above Hymn, Pius VII. grants an indulgence of 100 days; applicable also to the Souls in Purgatory.

The Sacred Heart of Jesus.

Quasi allegretto.

p

To Je - sus' Heart all burn - ing With fer - vent love for

p

cres.

men, My heart, with fond - est yearn - ing, Shall

CHORUS.

f

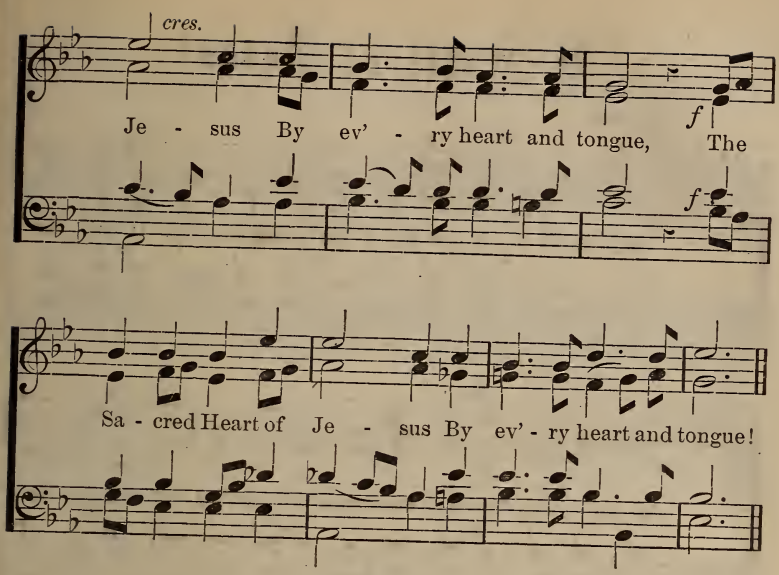
raise its joy - ous strain. While a-ges course a - long, . . Blest

f

p

be, with loud - est song, The Sa - cred Heart of

p



2. O Heart for sinners riven
By sheer excess of love,
The spear through Thee was driven—
'Twas sin of mine that drove.
CHO.—While ages, etc.

3. Within the cleft I'll cower,
Of Jesus' wounded side;
In sunshine or in shower,
Securely there I'll hide.
CHO.—While ages, etc.

4. When life away is flying,
And earth's false glare is done,
Still, Sacred Heart, in dying,
I'll say, I'm all thine own.
CHO.—While ages, etc.

O, Heart of Jesus!

Moderato.

mf

How shall I ev - er know the love Thou hast, O God, for

mf

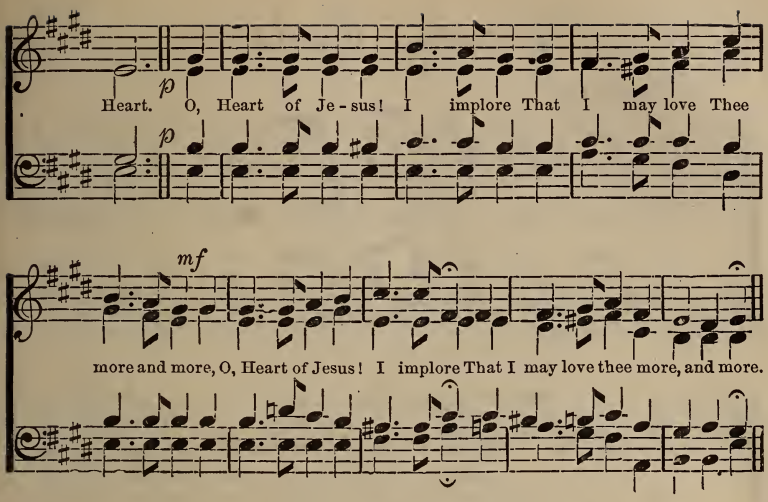
me? Nor men be - low, nor saints a-bove, That love can tell or

cres.

see. Nor An-gels know, nor Heaven's Queen, The loving God Thou

dim.

art;..... Thy love is on - ly felt and seen By Je - sus' Sa- cred



2. As God, Thou loved'st me before
   The world or time began;
And now, as if to love me more,
   Thou lovest me as man.
It seems, dear Lord, Thou wouldst forsake
   Thy glory, to impart
Thy life to me, when Thou didst take
   A throbbing human Heart.
   O, Heart of Jesus! &c.

3. The earth beneath, the heaven above,
   Thy mercy would entwine,
To thus unite in links of love
   The human and divine.
And so that in our griefs and joys
   Thou mightest have a part,
And feel with us and sympathize,
   Thou hast a human Heart.
   O, Heart of Jesus! &c.

4. O, Sacred Heart! in Thee enshrined
   Is all that angels prize;
Within Thy holy depths I find
   My solace and my joys.
For Thee and for Thy love I yearn;
   Teach me the heavenly art,
To be like Thee—Thy lessons learn,
   O, meek and humble Heart!
   O, Heart of Jesus! &c.

Corpus Christi.

Allegro Moderato.

mf

Je - sus! my Lord, my God, my All! How

mf

p

can I love thee as I ought? And how re - vere this wondrous

p

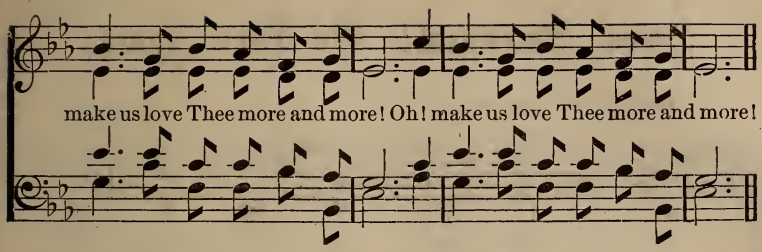
cres.

gift, So far sur - pass - ing hope or thought?

f

Sweet Sa - cra - ment! we Thee a - dore! Oh!

f



2. Had I but Mary's sinless heart
   To love Thee with, my dearest King,
   Oh! with what bursts of fervent praise
   Thy goodness, Jesus, would I sing!
   Sweet Sacrament! etc.

3. Ah! see within a creature's hand
   The vast Creator deigns to be,
   Reposing, infant-like, as though
   On Joseph's arm or Mary's knee.
   Sweet Sacrament! etc.

4. Thy Body, Soul, and Godhead, all!
   Oh, mystery of love divine!
   I cannot compass all I have,
   For all Thou hast and art are mine!
   Sweet Sacrament! etc.

5. Sound, sound His praises higher still,
   And come, ye angels, to our aid,
   Tis God! 'tis God! the very God
   Whose power both men and angels made.
   Sweet Sacrament! etc.

6. Our hearts leap up! our trembling song
   Grows fainter still; we can no more;
   Silence! and let us weep—and die
   Of very love, while we adore.
   Sweet Sacrament! etc.

Sweet Sacrament! We Thee Adore!

Andante con anima.

TUTTI.

p

Je - sus, my Lord, my God, my All!

p

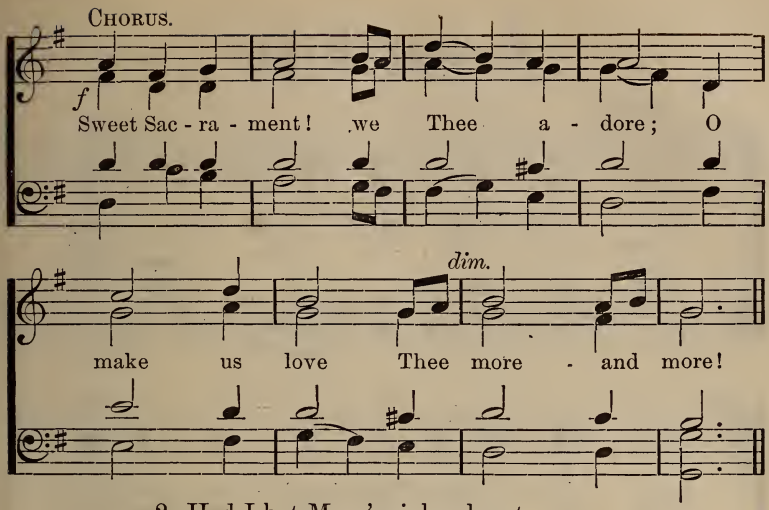
How can I love Thee as I ought?

cres.

And how re - vere this won - drous gift, So

dim.

far sur - pass - ing hope or thought?



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   Grows fainter still; we can no more;
   Silence! and let us weep—and die
   Of very love, while we adore.

God of Might.

Moderato.

ff

1. { God of might, we sing Thy praise;
Trem - bling earth Thy will o - beys— }

ff

Lord, we own Thy king - ly pow - er;
High - est an - gel, low - est flow - er.

f

Birth and death of fleet - ing time,

f

ff

Lim - it not . . . Thy Life sub - lime.

ff

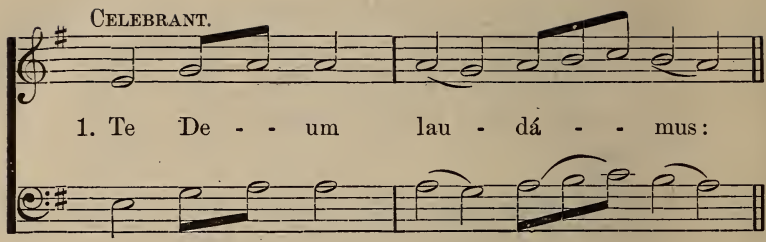
2. Angel armies ever sing,
Cherub fingers sweep the lyres;
"Glory to the deathless King,"
Hymns the burning seraph Choir;
Ceaseless voices say again,
"Holy God! for ever reign."

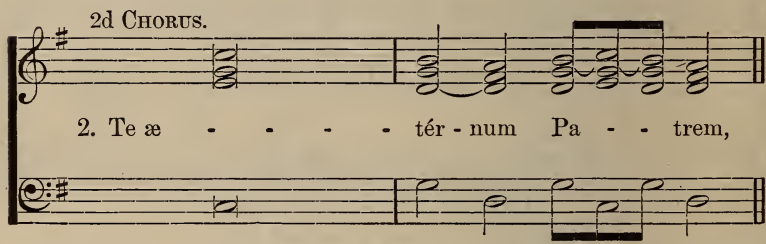
3. Holy in Thy endless rest,
Ruling battle's fierce commotion,
Helper of the sore distressed,
Sweetly blessing their devotion;
Earth and heaven, sky and sea,
All belong, O God! to Thee.

4. Great Apostles of the King,
Prophets famed in sacred story,
Ranged in many a radiant ring,
Chant Thy never-ending glory—
Father, Son and Holy Ghost,
Theme of all the Martyr host.

5. Father! to Thy name divine
Sacred incense daily rises;
From each consecrated shrine
Fervent prayers and sacrifices
Mount majestic to Thy Son,
God with Thee, in Essence One.

Te Deum

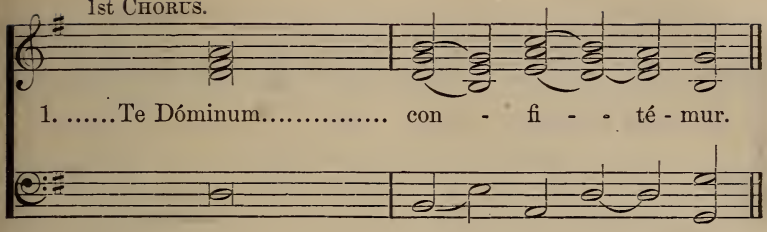




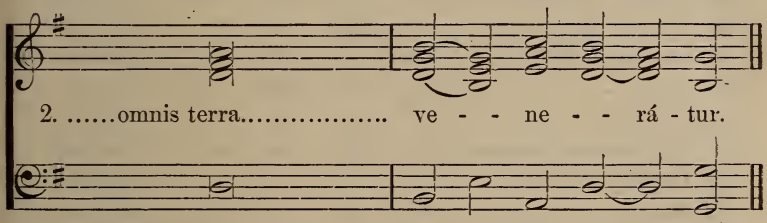
3.	Tibi.....	o - mnes An - ge - li,
4.	Tibi Chérubim.....	et..... Sé - ra - phim
5.	San - - - - - - - -	ctus,.....San - - ctus,
6.	Pleni sunt cœ - - - -	li et ter - - ra
7.	Te.....	glo - ri - ó - - sus
8.	Te.....	Pro - phe - tá - - rum
9.	Te Mártyrum.....	can - di - dá - - tus
10.	Te per or - - - - - -	bem ter - rá - - rum
11.	Pa - - - - - - - - -	- - - - - - - - trem
12.	Venerándum.....	Tu - um ve - - rum
13.	San - - - - - - - -	- - - - - - - - ctum
14.	Tu.....	..... Rex
15.	Tu.....	..... Pa - - tris
16.	Tu ad liberándum | susce-	ptú - rus hó - mi - nem
17.	Tu, devícto mor - - -	tis a cú - le - o,

as sung in Rome.

1st Chorus.



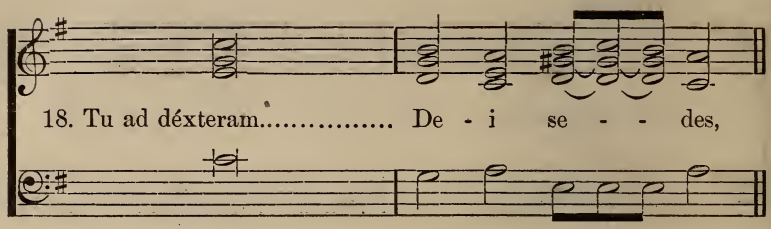
1. .....Te Dóminum..... con - fi - - té - mur.



2. .....omnis terra..... ve - - ne - - rá - tur.

3. ...Tibi cœli et uni - - -	vér - sæ po - te - stá - tes.
4. ...incessábili.....	vo - ce pro - clá-mant.
5. ...Sanctus Dóminus.....	De - us Sá - - baoth.
6. ...majestátis.....	gló - ri - æ ..... Tu - æ.
7. ...Aposto - - - - - -	ló - - rum .....cho - rus.
8. ...lau - - - - - - -	dá - bi - lis.....nú - merus.
9.	lau - dat ex - ér - citus.
10. ..sancta confi - - - -	té - - tur Ec - clé - sia.
11. ...imménsæ.....	ma - - jé - - stá - tis.
12. ...et.....	ú - ni - cum.....Fí - lium.
13. ...quoque Pa - - - -	rá - cli - tum.....Spí - ritum.
14.	gló - ri - æ.....Chri - ste.
15. ...sempi - - - - -	tér - nus es..... Fí - lius.
16. ...non horruísti.....	Vír - gi - nis..... ú - terum.
17. ...aperuísti credéntibus.....	re - - gna cœ - ló - rum.

Te Deum

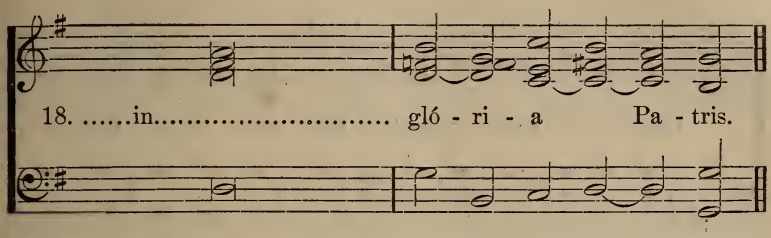


19.	Ju - - - - -	- - - - - dex
*20.	Te ergo quæsumus | tuis fá-	mu - lis súb - ve - ni,
21.	Ætérna fac cum.....	San - ctis tu - - is
22.	Salvum fac pópulum.....	tu - um Dó - mi - ne,
23.	Et.....	re - ge e - - os,
24.	Per sín - - - -	gu - los di - - es
25.	Et laudámus nomen Tu -	um in sæ - cu - lum,
26.	Dignáre, Dómine, |.....	di - e i - - sto
27.	Miserére.....	no - stri Dó - mi - ne,
28.	Fiat misericórdia Tua, | Dó-	mi - ne su - per nos,
29.	In te, Dómi - - -	ne, spe - rá - - vi:

V. Benedíctus, es, Dómine, Deus Patrum nostrórum.
V. Benedicámus Patrem et Fílium, cum Sancto Spíritu.
V. Benedíctus es, Dómine, Deus, in firmaménto cœli.
V. Benedic ánima mea Dóminum.
V. Dómine, exáudi oratiónem meam.
V. Dóminus vobíscum.

* All kneel at this verse.

as sung in Rome.



19.	...créderis.....	es - - se ven - tú - rus.
20.	...quos Pretióso Sánguine |.....	re - - de - mí - sti.
21.	...in glória.....	nu - - me - rá - ri.
22.	...et bénedic | hæredi - -	tá - - ti ..... tu - æ.
23.	...et extólle illos | usque.....	in.....æ - - tér - num.
24.	...bene - - - - -	dí - ci - mus..... Te.
25.	...et in.....	sæ - cu - lum..... sæ - culi.
26.	...sine peccáto | nos.....	cu - - sto - - dí - re.
27.	...mise - - - - -	ré - - re..... no - stri.
28.	...quemádmodum | spe - -	rá - vi - mus..... in Te.
29.	...non confúndar.....	in.....æ - - tér - num.

R. Et laudábilis, et gloriósus in sæcula.
R. Laudémus, et superexaltémus eum in sæcula.
R. Et laudábilis et gloriósus in sæcula.
R. Et noli oblivísci retributiónes ejus.
R. Et clamor meus ad Te véniat.
R. Et cum Spíritu tuo.

Mother of God!

Andante.

mf

Come, let us raise our hearts on high, And on our bliss - ful

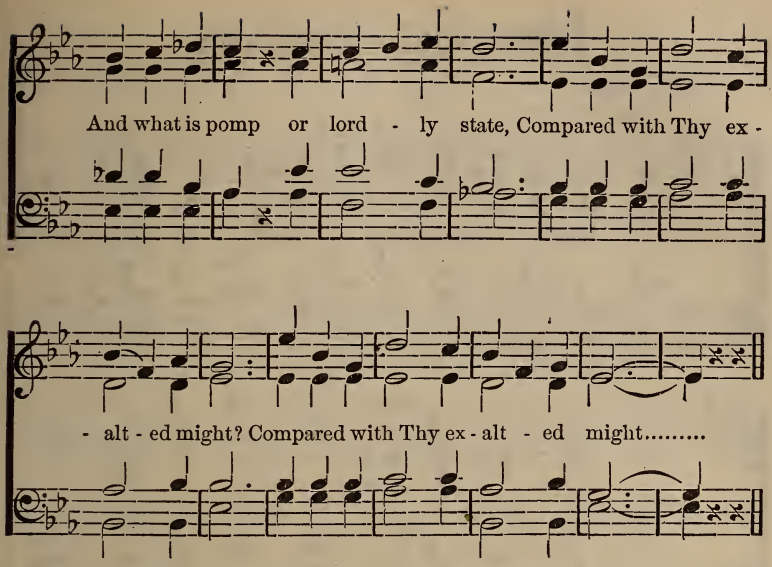
mf

Moth - er call, Who breath'd the low - liest, hum - blest sigh,

Although ex - alt - ed most of all. Moth - er of God! what

pride so great, Of highest power can reach such height,

Music by permission of H. Millard.



3. Yet while in Heaven the first—on earth,
   She lived the humblest, last, and least.
   Nursing apart that wondrous birth,
   That an offended God appeased.

4. Ah Mary! would we honor Thee,
   Let us Thine instance follow still,
   Submissive bow to God's decree,
   Subservient to His highest Will.

5. So shall our hearts grow yet more pure,
   Fed by Thy all-prevailing prayer;
   Our souls in virtue still endure,
   In lowly life and heavenward air.

6. And when the Day of Doom is come
   Thou as an advocate shall stand,
   And be the first to hail us home,
   In gladness to the heav'nly Land.

Immaculate! Immaculate!

Con anima.

TUTTI.

p

O Moth-er! I could weep for mirth, Joy fills my heart so

p

fast; My soul to - day is heav'n on earth; O

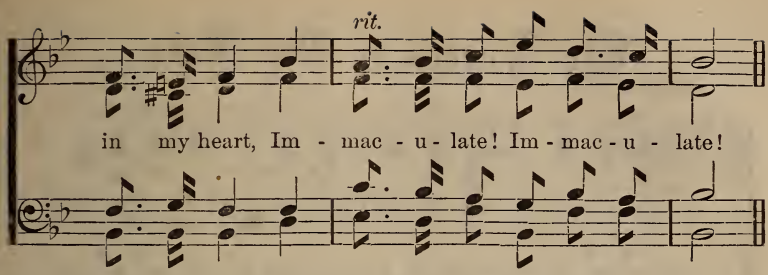
CHORUS.

f

could the transport last! I think of Thee and what Thou art, Thy

f

ma - jes - ty, Thy state; And I keep sing - ing



2. When Jesus looks upon thy face,
   His heart with rapture glows,
   And in the Church, by His sweet grace,
   Thy blessed worship grows.

3. The angels answer with their songs,
   Bright choirs in gleaming rows;
   And saints flock round Thy feet in throngs,
   And heaven with bliss o'erflows.

4. O, I would rather, Mother dear,
   Thou shouldst be what Thou art,
   Than sit where Thou dost, O, so near
   Unto the Sacred Heart.

5. O, I would forfeit all for Thee
   Rather than Thou shouldst miss
   One jewel from Thy majesty,
   One glory from Thy bliss.

6. Conceived, conceived Immaculate!
   O, what a joy for Thee!
   Conceived, conceived Immaculate!
   O, greater joy for me!

7. Immaculate Conception! far
   Above all graces blest!
   Thou shinest like a royal star
   On God's Eternal Breast.

The Dolours of Our Lady.

Andante.

mf

1. God of mer - cy! let us run Where yon fount of sor-row flows;
2. His five wounds a ve - ry home For our pray'rs and praises prove;

mf

Pond'ring sweetly, one by one, Je - sus' wounds and Mary's woes.
And our Lady's woes become Endless joys in Heav'n a - bove.

Ah! those tears Our Lady shed; Enough to drown a world of sin;
Je - sus, who for us didst die, All on Thee our love we pour;

Rit.

Tears that Je - sus' sor - rows fed, Peace and pardon well may win!
In the Ho - ly Trin - i - ty Worship Thee for ev - er - more.

Music by permission of Gordon & Son.

O Thou Moth-er! Fount of love! Touch my spir - it from a - bove,

Make my soul to glow and melt With the love of Christ my Lord. O sweet

Mother-Maid! thro' thy rare tears Obtain for me the last-ing grace To for-

ev - er look on Thy Son's face In Par - a - dise with Thee, In Par - a - dise with

f

f

Thee, In Par - a - dise with Thee, In Par - a - dise with Thee.

ff

ff

The Immaculate Heart of Mary.

Animated.

mf

O Moth - er of God, we hail thy Heart, Thron'd

mf

in the az - ure skies, While far and wide with-

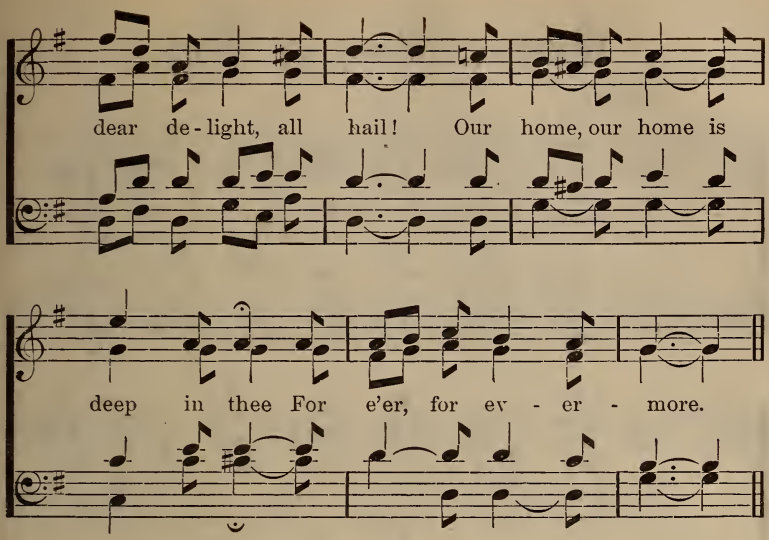
CHORUS.

f

- in its charm The whole cre - a - tion lies. O

f

sin - less Heart, all hail! all hail! God's



2. O Mother of God, from out thy Heart
   Our Saviour fashioned His;
   The fountains of the Precious Blood
   Rose in thy depths of bliss.
   Cho.—O sinless Heart, etc.

3. O Mother of God, when near thy Heart
   The unborn Saviour lay,
   He taught it how to burn with love
   For sinners gone astray.
   Cho.—O sinless Heart, etc.

4. O Mother of God, He broke thy Heart
   That it might wider be,—
   That in the vastness of its love
   There might be room for me.
   Cho.—O sinless Heart, etc.

5. O Mother of God, thy Heart hath heights
   On which God loves to dwell;
   And yet the lowliest child of earth
   Is welcome there as well.
   Cho.—O sinless Heart, etc.

Welcome, Month of Mary.

Allegretto.

f

1. Welcome to this world of woe, To each pil-grim here be-low;
2. Come, that from your treasures sweet, We may twine a chaplet meet,

f

Nature's voice on hill and dale,.....Bids you, Month of Ma -ry, hail!
To be of - fered at the shrine Of the Mo-ther-Maid divine.

cres.

p

Come, ye chil-dren of the spring, Fair and fragrant flow'rets bring.
Bring the rose, for in its hue,... Ma-ry's ar - dent love we view.

p

f *ff*

Welcome, Month of Ma - ry; Welcome, Month of Ma - ry.

f *ff*

3. Mystic rose, the precious name,
Mary from the Church doth claim,
In the lily's silver bells
The purity of Mary dwells;
In the myrtle's fadeless green
Mary's constancy is seen.
Welcome, Month of Mary, etc.

4. Month of bright and radiant skies,
Tribute flowers greet you rise;
Come, for we are wearied here,
Till your music greets the ear;
Till your rosy fingers fair
Scatter perfumes on the air.
Welcome, Month of Mary, etc.

5. We do love you, Month most fair,
For the precious name you bear;
And we hail you with delight,
Mary's name sheds lustre bright;
Every flow'ret seems to say,
Mary's is the Month of May.
Welcome, Month of Mary, etc.

6. Come, for at your gladsome voice,
Every creature doth rejoice;
Come, for we would garlands twine
Around the Mother-Maiden's shrine;
For that Virgin's sweetest sake,
All our days we festive make.
Welcome, Month of Mary, etc.

Awake, O Smiling May.

Con anima. TUTTI.

mf

A-wake, O smil-ing May! . . The win-try night has flown,

mf

mf

Fine.

And in her lov-ing way, . . . Sweet Ma - ry claims the throne.

Fine.

By permission of O. Ditson & Co.

SOLO.

p

1. Like some dear friend she walks apart, Amid the sunny days, And
2. The world of bloom around us spread Has not a flower more sweet Than
3. O Moth-er! in thy tender arms Dear Je-sus rests se - cure: O

pp

leads our ea - ger wea- ried hearts Thro' still and pleasant ways; And
these, the buds which love has shed, Dear Moth-er, at thy feet. O
win us to His in-fant charms, And make us meek and pure! And

Poco ritard. . . . . . .

while our souls with-in us glow, She smiles and bless-es all be-

may they ev - er live and glow To bless and brighten all be-

if He smiles up - on our woe, 'Twill bless and brighten all be-

D. C.

- low. All hail to - day the Queen of May! . . . . . .

- low! All hail to - day the Queen of May! . . . . . .

- low. All hail to - day the Queen of May! . . . . . .

D. C.

Consecration to Mary.

Allegretto. TUTTI.

mf

Moth - er Ma - ry, at thine al - - tar We Thy loving children

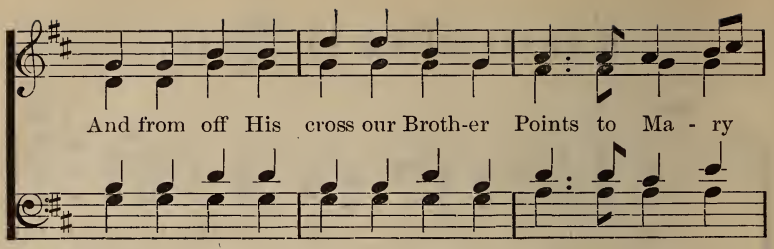
mf

kneel; With a faith that can - not fal - - ter,

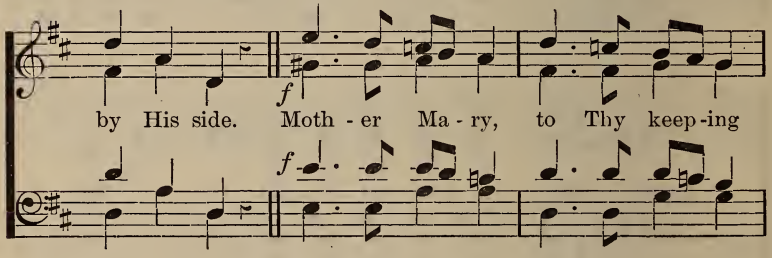
To Thy good-ness we ap - peal. We are seek - ing

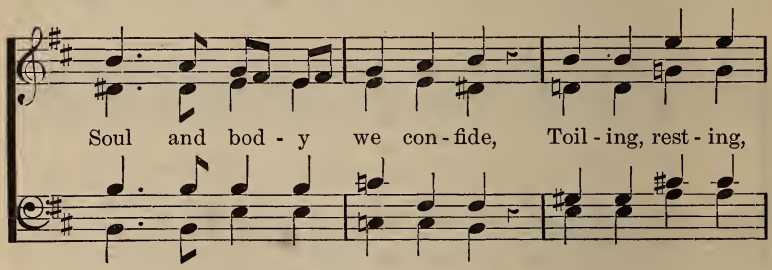
for a moth - er O'er the earth so waste and wide,

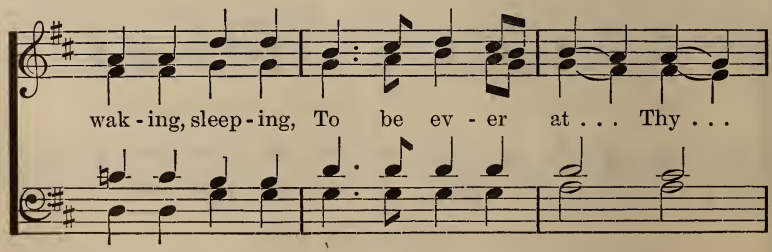
Music by permission of H. Millard.

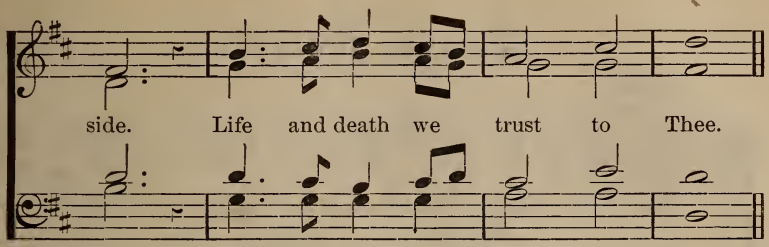

And from off His cross our Broth-er Points to Ma - ry

CHORUS.


f
by His side. Moth - er Ma - ry, to Thy keep-ing
f


Soul and bod - y we con - fide, Toil - ing, rest - ing,


wak - ing, sleep - ing, To be ev - er at . . . Thy . . .



2. We have seen Thy picture often
   With Thy little Babe in arms,
   And it ever seemed to soften
   All our sorrows with its charms;
   So we want Thee for our Mother,
   In Thy gentle arms to rest,
   And to share with Him our Brother
   That sweet pillow on Thy breast.

3. We have none but Thee to love us
   With a Mother's fondling care,
   And our Father, God above us,
   Bids us fly for refuge there.
   All the world is dark before us,
   We must out into its strife;
   If Thy fondness watch not o'er us,
   O, how sad will be our life!

4. So we take Thee for our Mother,
   And we claim our right to be,
   By the gift of our dear Brother,
   Loving children unto Thee;
   And our humble consecration
   Thou wilt surely not despise,
   From Thy bright and lofty station
   Close to Jesus in the skies.

Sweet Mother.

Andante.

p

Sweet Mo - ther turn those gen - tle eyes Of pit - y

p

cres.

down on me; . . . . . Oh! hear thy sup - pliant's

p

tear - - ful cries, My hum - ble pray'r do not . . . de -

p

rit. *dim.*

f *p*

spise, Star of the path - less sea. . . .

f

2. In dark temptation's dreary hour,
To Thee, bright Queen, we flee,
Oh! then exert a mother's power,
When storms are rough and tempests lower,
Star of the mighty sea.

3. Through all my joys and cares, Sweet Maid,
May I still look on Thee
Who bore the price our ransom paid,
And ne'er the suppliant's cry hath stayed,
Star of the azure sea.

4. And when my last expiring sigh
My soul from earth shall free,
Do Thou, bright Queen of Saints, stand nigh,
And bear it up to God on high,
Star of the boundless sea.

Sweet Mother-Maid.

Andante.

p

The moon is in the heav'ns a - bove, And its

p

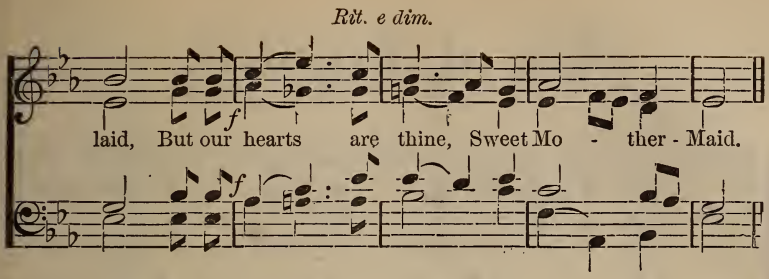
light lies on the foam - y sea; So shines the

cres.

star of Ma - ry's love O'er this storm - y scene of

un poco mosso.

mis - er - y. Our hands to life's hard work are



2. O, thou art bright as bright can be,
And as bountiful as thou art bright;
And welcome is the thought of thee
As the fragrance of an eastern night.
Our hands, etc.

3. We are no longer desolate,
Though our sins have stricken us at heart;
Whom thou didst bear hath borne their weight,
And thou wert His partner in the smart.
Our hands, etc.

4. Calm as the blessed eye of God
When it looks o'er all this world below,
He bids thee shed His peace abroad,
With a secret balm for every woe.
Our hands, etc.

5. By thee we gain, dear spotless Queen!
Some vision of what our God must be;
And in thy glory His is seen,
For He shows Himself when He shows thee.
Our hands, etc.

Help of Christians.

Grazioso.

mf

O Ma - ry, dear Moth-er, how fond - ly I flee In

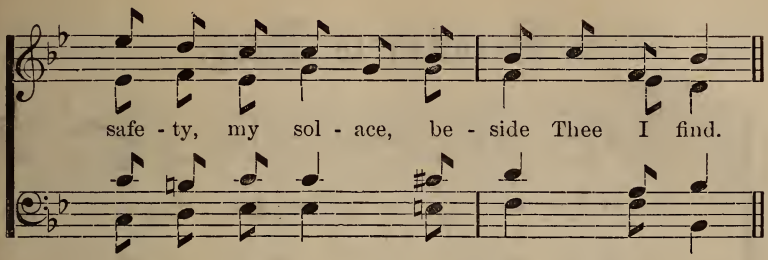
mf

dark hours of per - il, sweet Ref - uge, to Thee! When

dan - ger is great - est, the world most un - kind, My

cres.

safe - ty, my sol - ace, be - side Thee I find, My



2. In Thy blessed keeping my soul is secure,
Though foes gather round to affright or allure;
I fear not the demon, his might, nor his charms,
When cheered by Thy presence, upheld by Thy arms.

3. I fear not the wicked, their weapons, their skill;
I fear not the world, let it rage as it will;
I fear not my passions, though wayward and wild,
If Thou, Help of Christians, will shelter Thy child.

4. In moments of sorrow, in anguish of heart,
In pain, in affliction, my comfort Thou art;
When coldly repulsed and abandoned by all,
Thou still standest by me, Thou hearest my call.

5. O, help me in life, in its work and its woes,
To carry my crosses, to conquer my foes!
O, help me in death, that my soul be set free
To fly unto Jesus, Thy Son, and to Thee!

Devotion to Mary.

Allegretto.

mf

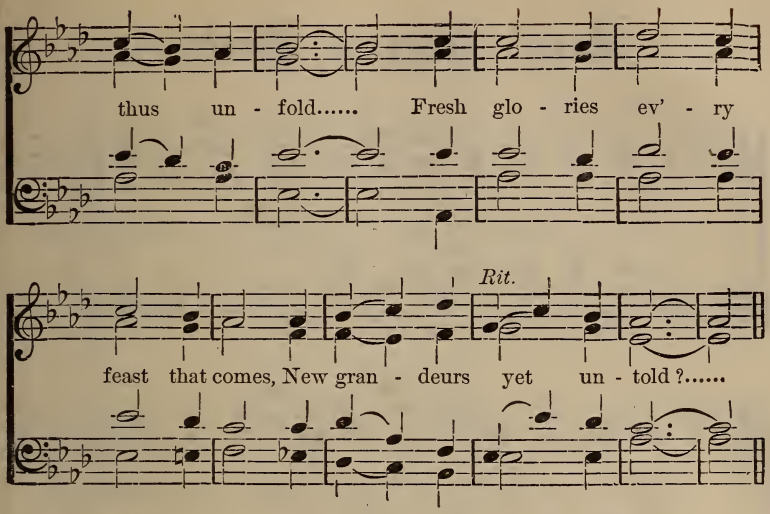
O Mo - ther! will it al - ways be, That ev' - ry

mf

pass - ing year..... Shall make thee seem more beau - ti -

- ful, Shall make thee grow more dear?..... And

art thou real - ly in - fi - nite, That thou shouldst



3. We knew thee to be free from stain
   As is the sun's white beam ;
   We knew God's Mother must be great
   Above what we could dream.

4. Yet now it seems we knew thee not :
   Each feast-day we begin
   To know thee in a truer way,
   And truer love to win.

5. O Mother! thou art like the life
   The blessed lead above,—
   Unchangeable, yet growing still
   In glory and in love.

6. Thou art, and yet art not, the same ;
   Old things pass not away ;
   Yet thou to-morrow wilt be more
   Than the Mary of to-day.

7. How close to God, how full of God,
   Dear Mother ! must thou be !
   For still the more we know of God,
   The more we think of thee.

8. This is thy gift— O give it us !—
   To make God better known !
   Ah, Mother ! make Him in our hearts
   More grand and more alone !

Mary! Dearest Mother!

Andante. TUTTI.

mf

Ma - ry! dear - est Moth - er! From thy heav'nly height

mf

f

Look on us, thy chil - dren, Lost in earth's dark night.

f

Dolce.

f

Ma - ry! pur - est crea - ture! Keep us all from sin, ...

f

mf

rallo.

p

Help us err - ing mor - tals Peace in Heav'n to win.

mf

p

3. Mary! Queen and Mother!
Get us still more grace,
With still greater fervor
Now to win our race.

4. Daughter of the Father!
Lady kind and sweet!
Lead us to our Father,
Leave us at His feet.

5. Mother of our Saviour!
Joy of God above!
Jesus bade thee keep us
In His fear and love.

6. Mary! Spouse and servant
Of the Holy Ghost!
Keep for Him His creatures
Who would else be lost.

7. O, we love thee, Mary!
Trusting all to thee,
What is past or present,
What is yet to be.

8. Thou didst make for Jesus
To this earth a road;
Make us love our Saviour,
Make us love our God.

9. Sweeter still and sweeter
Dost thou grow to us;
Will it, dearest Mother,
Evermore be thus?

10. O, not yet, sweet Mother,
Is our love of thee
What it will be one day,
In eternity.

Hymn to the Blessed Virgin Mary.

St. Casimir.

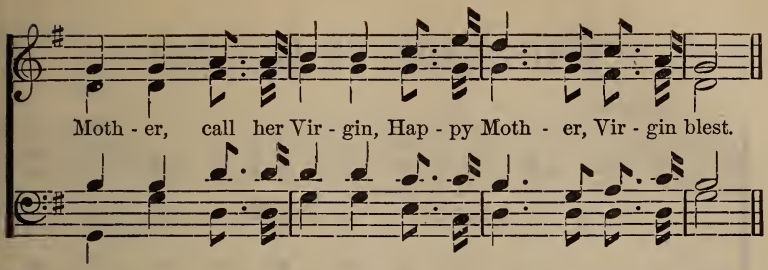
Andante.

Dai - ly, dai - ly, sing to Ma - ry, Sing, my soul, her prais - es

due; All her feasts, her ac - tions wor - ship, with the

heart's de - vo - tion true. *f* Lost in wond'ring con - tem -

- pla - tion, Be her ma - jes - ty con - fest: Call her

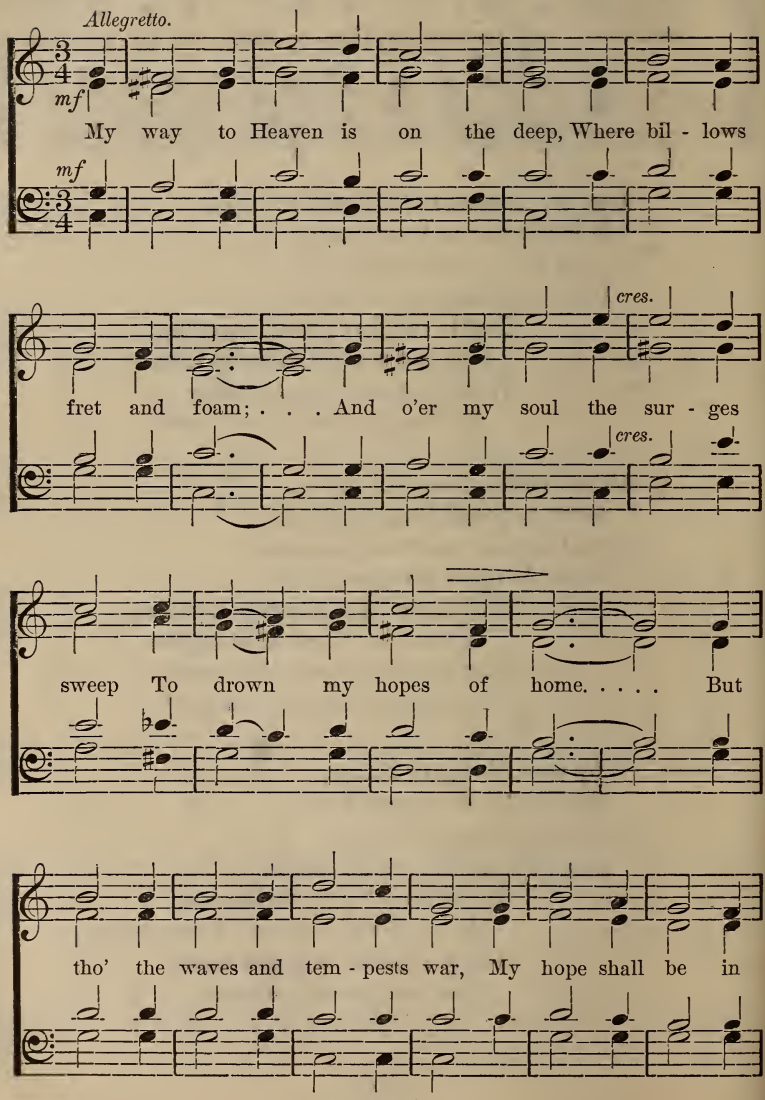


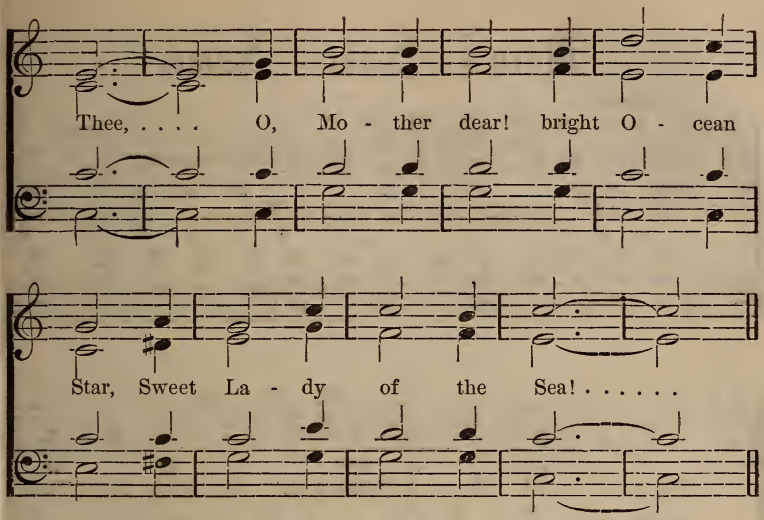
2. Sing, my tongue, the Virgin's trophies
   Who for us her Maker bore;
   For the curse of old inflicted,
   Peace and blessing to restore.
   Sing in songs of praise unending,
   Sing the world's majestic Queen:
   Weary not nor faint in telling
   All the gifts she gives to men.

3. All my senses, heart, affections,
   Strive to sound her glory forth:
   Spread abroad the sweet memorials
   Of the Virgin's priceless worth.
   Where the voice of music thrilling,
   Where the tongue of eloquence,
   That can utter hymns beseeming
   All her matchless excellence?

4. O, by that Almighty Maker,
   Whom thyself a virgin bore;
   O, by thy supreme Creator,
   Linked with thee for evermore;
   By the hope thy name inspires,
   By our doom, reversed through thee;
   Help us, Queen of Angel choirs,
   Now and through eternity.

Our Lady of the Sea.





2. The gale blows hard, the sky is dark,
   And mists obscure the shore,
   And many a strong and stately bark
   Has sunk to rise no more.
   O, Star of Heaven! shine in the gloom,
   And guide my soul to Thee;
   And save me from the sinner's doom
   O, Lady of the Sea!

3. When wild temptations round me storm,
   Their fury Thou shalt tame;
   The tempter flies before Thy form,
   He trembles at Thy name.
   Thy form I'll grave upon my breast,
   Thy name my strength shall be;
   And in thy care I'll sweetly rest,
   O, Lady of the Sea!

4. O, Mother! why should I despair,
   Though death rides on the waves?
   I know Thy love, I know Thy prayer
   The trembling vessel saves.
   O, let Thy loving prayer arise
   To Jesus' throne for me;
   Thy Son is Lord of earth and skies
   O, Lady of the Sea!

Mary's Sweet Name.

Allegretto.

p

Ma - ry how sweetly falls that word On my..... en - rap - tured

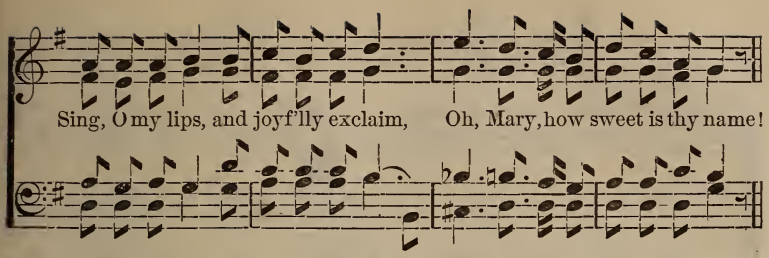
p

ear;..... Oft do I breathe in ac - cents low That

sound when none are near..... *f* Sing, O my lips, and

f

joy - f'lly ex - claim, Oh, Ma - ry, how sweet is thy name,



2. Sweet as the warbling of a bird,
   Sweet as a mother's voice;
   So sweet to me is that dear name,
   It makes my soul rejoice.

3. Bright as the glittering stars appear,
   Bright as the moon-beams shine;
   So bright in my mind's eye is seen
   Thy loveliness divine.

4. Through thee I offer my requests;
   And when my prayer is done,
   In ecstasy sublime I see
   Thee seated near thy Son.

5. Thy form before me often comes
   When thou wert but a child,
   With heavenly beauty, and with eyes
   So serious and so mild.

6. I see thee gathering fragrant flowers,
   To deck God's holy place;
   And with fond rapture I behold,
   Thy infancy and grace.

7. But must I view thee as thou art
   Pleading, with earnest prayer,
   For those dear wanderers who claim
   Thy pity and thy care.

8. Sweet Lady, will thou intercede
   For me amongst the rest?
   Oh! wilt thou still those passions wild
   That reign within my breast?

The Praises of Mary.

Con anima.

mp

1. With ho - ly choirs of an - gels, Come let us join our lays; With
2. Be - side Thee, Star of morn - ing, Fair na - ture hides her face, And

songs, O Queen of Hea - ven! We cel - e - brate Thy
Hea - ven's bright a - dorn - ing Is Thy tran - scen - dent

f

praise, With songs, O Queen of Hea - ven! We
grace, And Hea - ven's bright a dorn - ing Is

Music by permission of Gordon & Son.

cel - e - brate Thy praise. . . . .
Thy tran - scen - dent grace. . . . .

p

Ev - 'ry clime! O ev - 'ry

p

na - tion! Praise the Queen of

cres.

our sal - va - tion, Ev - 'ry

clime! O ev - 'ry na - tion!

f Praise the Queen of our sal - va - -

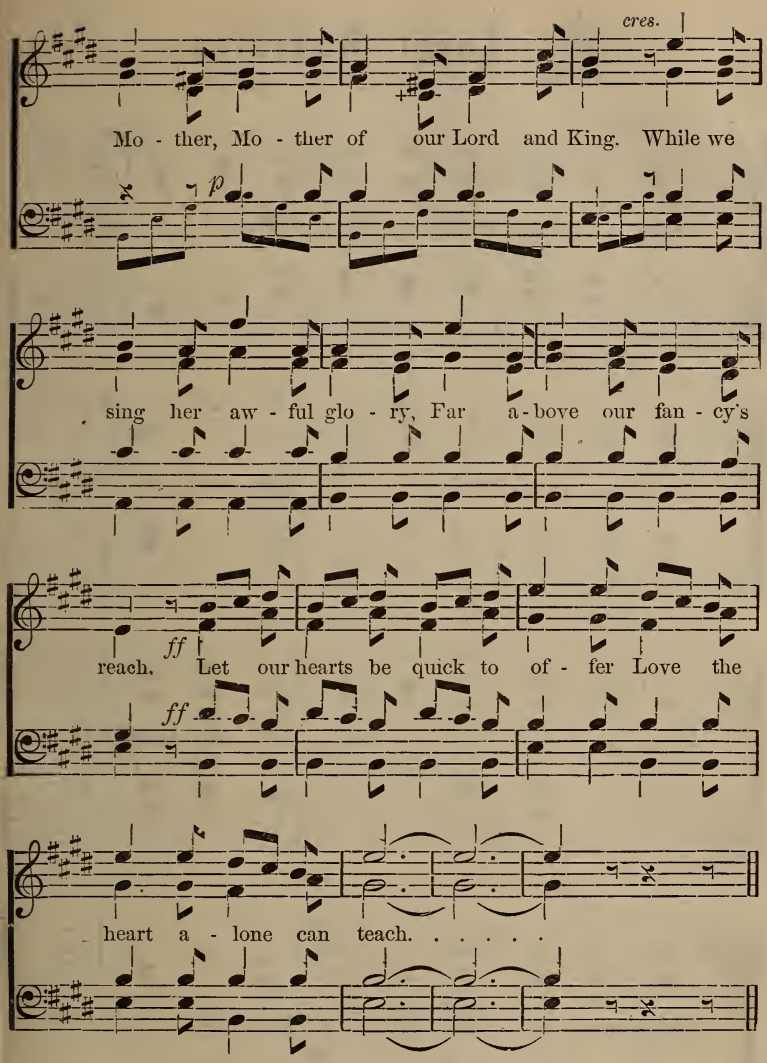
f

- - tion, All our joys do flow from Ma - ry, All then

join her praise to sing: Trem - bling sing the Vir - gin

p

p



3. Earth, sin, and darkness blended,
Could ne'er Thy strength assail;
To bless Thee God descended,
Sweet Lily of the vale.

My Angel Guardian.

Allegretto.

mp

Bless me, be - friend me, Sweet An - gel, I pray;

mp

cres.

Watch me, de - fend me by night and by day;

p *sf*

Shel - ter, en - fold me With - in thy bright wings;

p

un poco cres. *dim.*

Guide me, up - hold me In life's wan - der - ings.

2. Beam on my gladness,
   Thy joy I shall share;
Shine on my sadness,
   And sorrow I'll bear;
Go thou before me,
   My path shall be clear;
Hover thou o'er me,
   No foe shall I fear.

3. Angel so holy,
   Whom God sends to me,
Sinful and lowly,
   My Guardian to be,
Wilt thou not cherish
   The child of thy care?
Let me not perish—
   My trust is thy prayer.

4. O may I never
   Forget thou art near;
Keep—keep me ever
   In love and in fear:
Waking and sleeping—
   In labor and rest—
In thy sweet keeping
   My life shall be blest.

5. Till my last sorrow
   I'll walk in thy light,
Till the to-morrow
   Eternal and bright,
Till thy soft pinions
   Shall waft me on high
To those dominions
   More fair than the sky.

My Angel Guardian.

Andante con moto.

Tutti.

1. Bless me, be - friend me, Sweet An - gel I pray, . . Watch me, de - fend . . . me By night, by night and by day; . . . Shel - ter, en- fold me, With - in thy bright wings; . .

2. O, may I nev - er For - get thou art near; . . Keep— keep me ev - - er In love, in love and in fear. . . Wak - ing and sleep - ing— In la - bor and rest— . .

Music by permission of O. Ditson & Co.

Guide me, up - hold me In life's wan - der-
In thy sweet keep - ing My life shall be

Sop. Solo.

ings. Beam . . on my glad - ness, Thy
blest. An - gel so ho - ly! Whom

joy, thy joy I shall share; . . Shine on my
God, whom God sends to me, . . . Sin - ful and

Tenor Solo.

sad - ness, And sor - row, sor - row I'll bear; . . .
low - ly My Guar - dian, Guar-dian to be, ...

Alto Solo.

My path, my path shall be clear;...
The child, the child of thy care?.....

Bass Solo.

Go thou before me, My path, my path shall be clear;...
Wilt thou not cherish The child, the child of thy care?...

Hov - er thou o'er me, No foe then shall I fear.
Let me not per - ish— My trust is in thy prayer.

Tutti.

p

Bless me, be - friend me, Sweet An - gel, I pray, . .

p

Watch me, de - fend me By night, by night and day. . .

Hymn to St. Aloysius.

Cheerfully.

The youth who wealth and courts de-

spised His spot - less mind a - bove to

raise, Who ev - 'ry ris - ing thought chas - tis'd—

'Tis Al - o - y- - - sius claims our lays.

Music by permission of H. Millard.

Sop. Solo. *poco più mosso.*

O, a - miable and an - gel - ic

cres.

youth, Saint Al - o - y - sius, pray for us.

Tutti.

p

O, a - miable and an - gel - ic youth,

p

p

Saint Al - o - y - sius, pray for us.

p

2. His infant words, the first he frames,
He utters with a trembling voice,
Jesus and Mary! hallow'd names,
Dwell on his lips and speak his choice.
O, amiable, etc.

3. To gain perfection's utmost height
He tries, nor was his trial vain;
Of sanctity a model bright,
He stands a mirror clear of stain.
O, amiable, etc.

4. The tenor of his life so bright,
So full of angel purity,
A seraph from the realms of light,
Dwelling on earth he seemed to be.
O, amiable, etc.

5. Teach us like thee to shrink from sin,
Like thee to love sweet purity;
That we from Mary's heart may win
The love she once bestowed on thee.
O, amiable, etc.

6. Thus safe beneath her gentle sway,
Oh, may the grace to us be giv'n
To pass from earth some happy day,
And join thee in the courts of Heav'n.
O, amiable, etc.

Hymn to St. Teresa.

Larghetto.

mf

1. As leg - ate sent by God's command, Ter - e - sa quits her na - tive land, In
2. O love's true vic-tim! may thy fire, With ho-ly warmth our hearts inspire; To

mf

cres.

barb' rous soils to cast the seed Of Christian faith, or for it bleed. But
thee en - trust-ed na - tions keep, And save from hell's e'er - burning deep. To

pains more gen - tle her at - tend, A soft - er death her life must end; Se-
God the Fa - ther, and the Son, And Ho - ly Spir - it, Three in One, Be

cres. *dim.*

raph - ic darts must strike her heart, And she, in pangs of love, de - part.
e - qual glo - ry, e - qual praise, Both now, for - ev - er, and al - ways.

The Mercy of God.

Allegretto.

mf

Dear Lord, how wonder - ful to think Thou cam - est to this

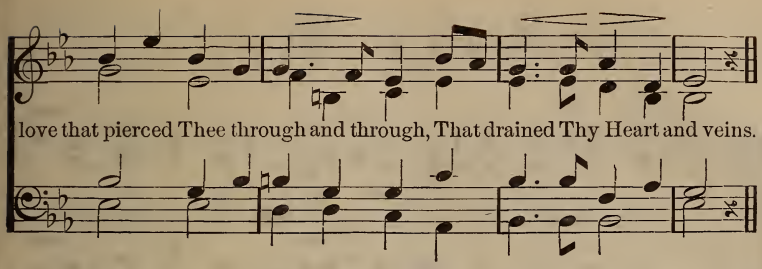
mf

un poco cres.

earth To save mankind, and didst not shrink From

grief and pain and death! And all to show how

strong, how true The love that o'er Thee reigns— The

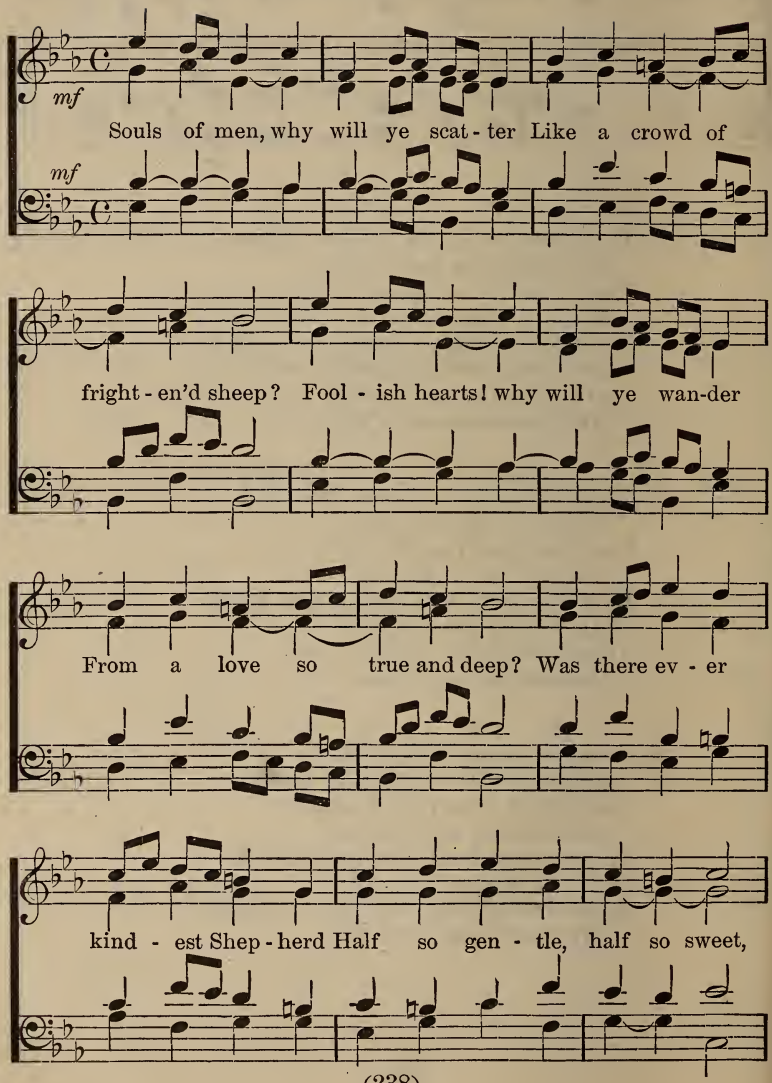


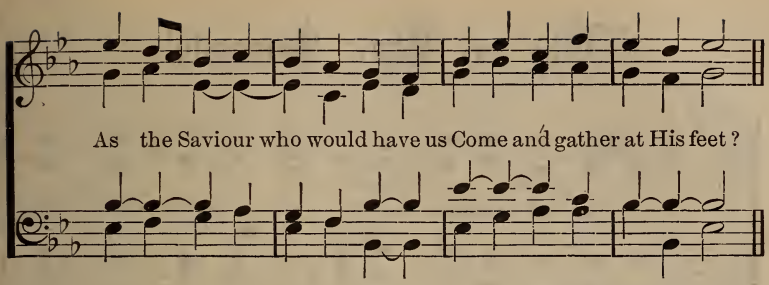
2. Thou didst not come to raise the axe,
   And make the guilty bleed;
   Thou wouldst not quench the smoking flax,
   Nor break the bruisèd reed.
   But Thou wouldst chase away our fears,
   And bear the fainting up;
   And soothe the sad, though bathed in tears,
   And sweeten sorrow's cup.

3. Yes, tender Lord! I hear Thee sigh
   With pity for our race;
   I see the grief that fills thine eye,
   The sorrow on Thy face.
   I see Thy arms stretched out so wide—
   As if from pole to pole—
   To gather sinners to Thy side,
   And shelter every soul.

4. O mercy of my God to me!
   What words can say how great!
   And shall I from that Mercy flee,
   And seal my hapless fate?
   No, no, dear Lord; this time I come
   For mercy, at Thy call,
   In speechless grief—my lips are dumb—
   My heart must utter all.

Souls of Men.


mf
Souls of men, why will ye scat - ter Like a crowd of
mf
fright - en'd sheep? Fool - ish hearts! why will ye wan-der
From a love so true and deep? Was there ev - er
kind - est Shep - herd Half so gen - tle, half so sweet,

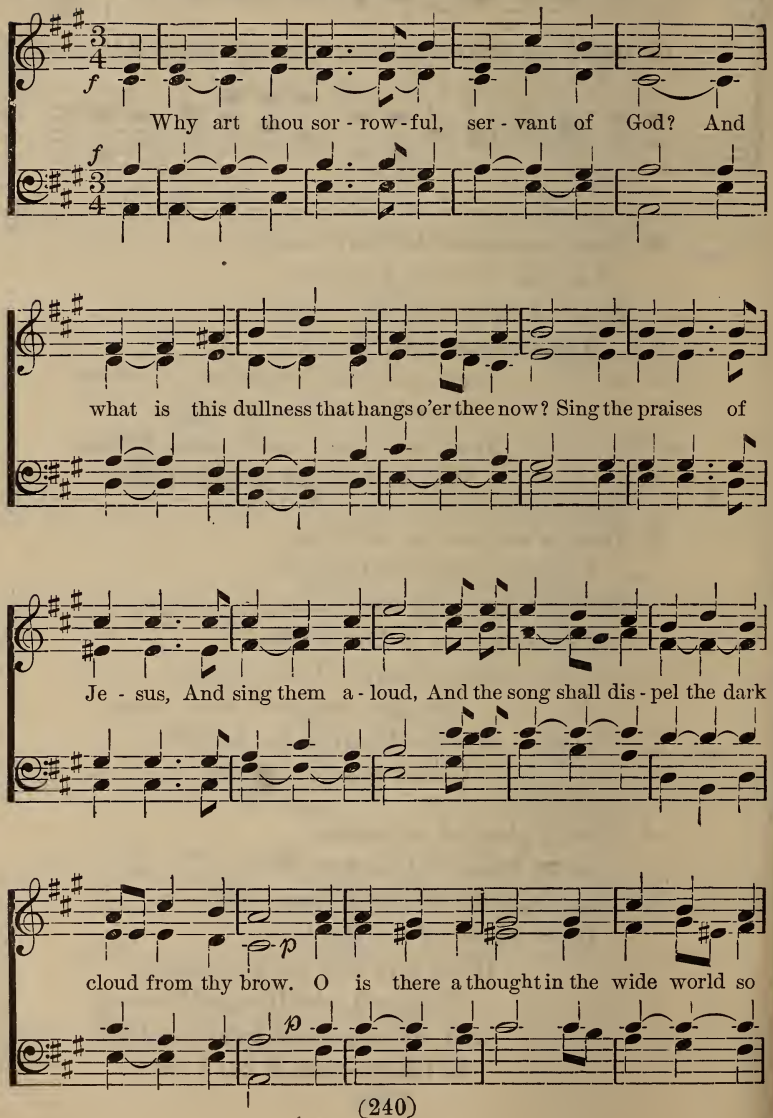


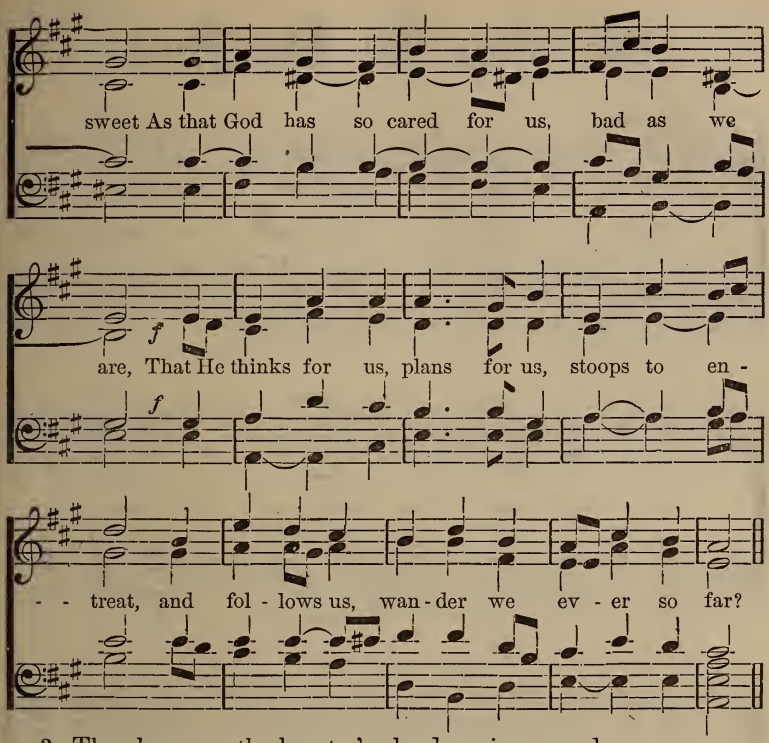
2. There's a wideness in God's mercy,
   Like the wideness of the sea;
   There's a kindness in His justice,
   Which is more than liberty.
   There is no place where earth's sorrows
   Are more felt than up in heav'n;
   There is no place where earth's failings
   Have such kindly judgment giv'n.

3. There is welcome for the sinner,
   And more graces for the good;
   There is mercy with the Saviour;
   There is healing in His Blood.
   For the love of God is broader
   Than the measure of man's mind,
   And the Heart of the Eternal
   Is most wonderfully kind.

4. There is plentiful redemption
   In the Blood that has been shed;
   There is joy for all the members
   In the sorrow of the Head.
   If our love were but more simple,
   We should take Him at His word,
   And our lives would be all sunshine
   In the sweetness of our Lord.

Why art Thou Sorrowful.





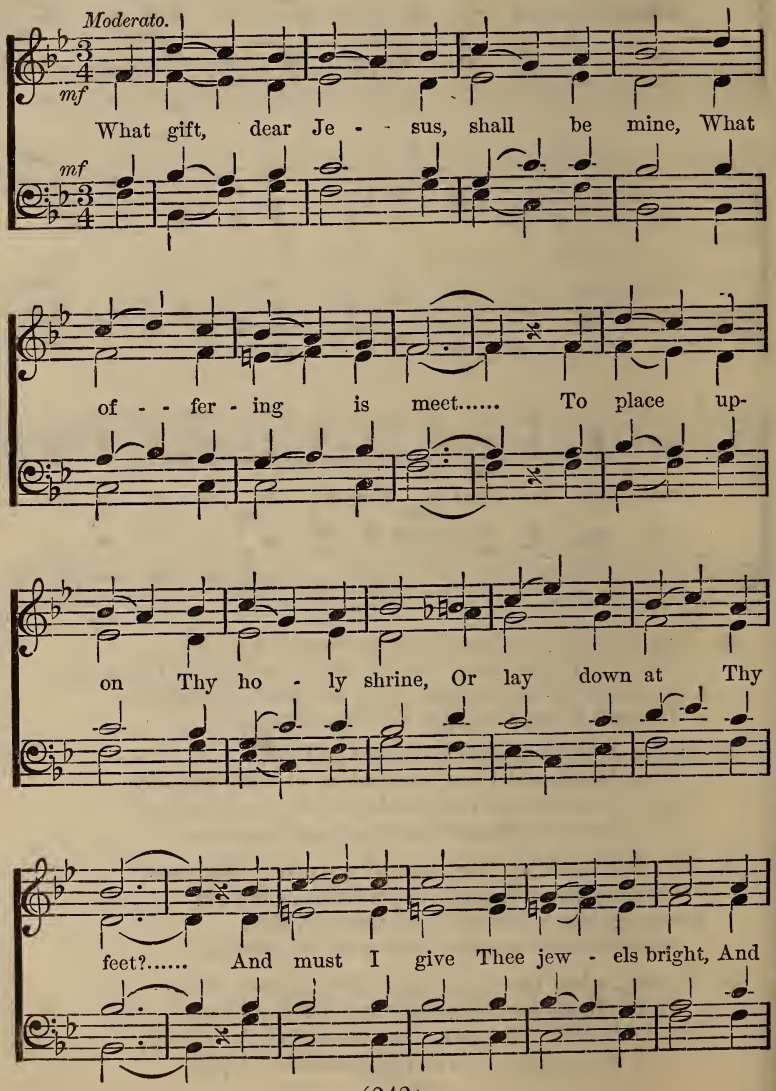
3. Then how can the heart e'er be drooping or sad
   That God hath once touched with the light of His grace?
   Can the child have a doubt who but lately hath laid
   Himself to repose in his father's embrace?

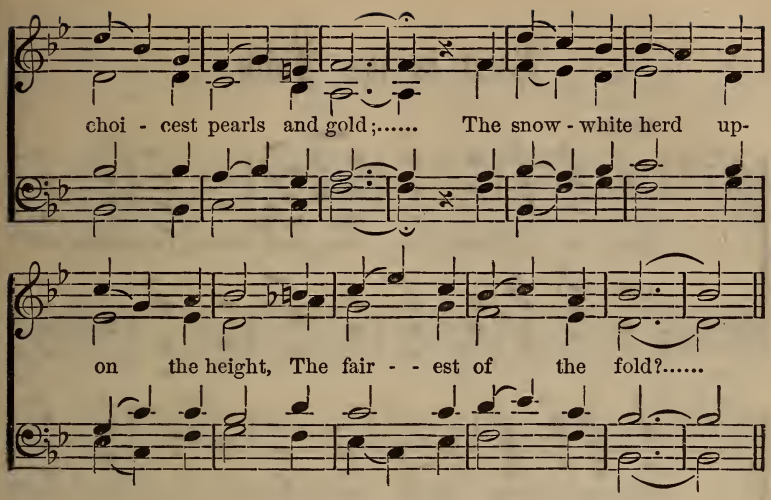
4. And is it not wonderful, servant of God,
   That He should have honored us so with His love,
   That the sorrows of life should but shorten the road
   That leads to Himself and the mansion above?

5. That God hath once whispered a word in thine ear,
   Or sent thee from heaven one sorrow for sin,
   Is enough for a life both to banish all fear,
   And turn into peace all the troubles within.

6. O, then, when the spirit of darkness comes down
   With clouds and uncertainties into thy heart,
   One look to thy Saviour, one thought of thy crown,
   And the tempest is over, the shadows depart.

Son, Give Me Thy Heart.





2 Such gifts, dear Lord, Thou dost not ask,
They are not mine to bring,
Although it were love's sweetest task
To find the offering;
Nor wouldst Thou richer be though I
With all I have should part;
What Thou dost ask no wealth could buy—
Thou askest for my heart.

3 And dost Thou deign accept this heart—
This faithless heart of mine—
Where I have, jealous God Thou art!
Lodged other loves than Thine?
Then take it—at Thy feet I vow
None else its love shall share,
And grant that Thou, and only Thou,
May'st dwell for ever there.

4 Ah, dearest Lord! my heart is cold,
It is a heart of stone;
But melt it with Thy grace, and mould
It like unto Thine own.
And then—but not till then—may I
This worthless off'ring make;
My poor, poor gift first sanctify,
Then keep it for my sake.

Blest is the Faith.

Maestoso.

f

Blest is the Faith, di - vine and strong, Of thanks and

f

praise an end-less foun - tain, Whose life is one per-

- pet - ual song, High up the Saviour's ho-ly moun - tain.

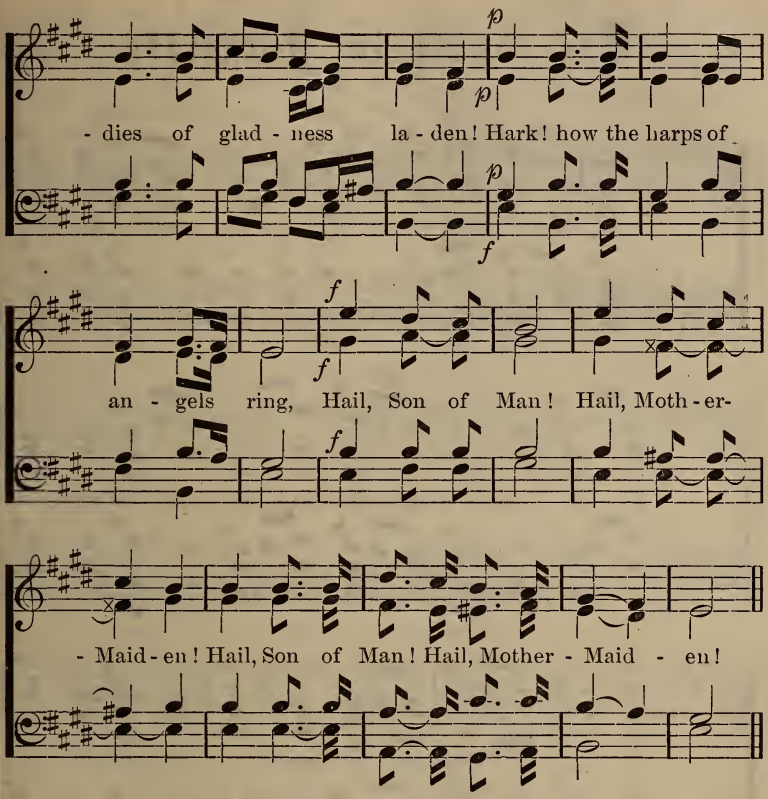
CHORUS.

p *f*

O, Si - on's songs are sweet to sing With mel - o-

p *f*

(Bass is forte).



2. Blest is the Hope that holds to God,
   In doubt and darkness still unshaken,
   And sings along the heavenly road
   Sweetest when most it seems forsaken.

3. Blest is the Love that cannot love
   Aught that earth gives of best and brightest;
   Whose raptures thrill, like saints' above,
   Most when its earthly gifts are lightest.

4. Blest is the Death that good men die,
   Solemn, self-doubting, firm and wary,
   Trusting to God its destiny,
   And leaning for its hour on Mary.

The Souls in Purgatory.

Larghetto.

mf

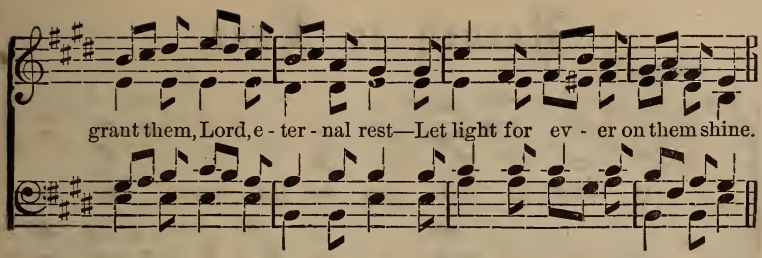
O, dear-est Lord we hum-bly crave Thy mer - cy for the

mf

ho - ly dead Who suf - fer in the burn - ing wave The

ri - gors of Thy jus - tice dread! O Je - sus un - to

our re - quest In pi - ty let Thy heart in-cline! And



2. Behold how patiently they bear
   The flames that cleanse, the pangs that thrill,
   And bless and praise Thee, even there
   Submissive to Thy holy Will.
   O, by the pains that racked Thy breast
   From life's first dawn to life's decline,
   Grant—grant them, Lord, eternal rest—
   Let light for ever on them shine.

3. They've conquered in the holy fight—
   The shock of earth and hell withstood;
   They are the heroes of Thy might,
   They are the purchased of Thy Blood.
   Then clasp them, Jesus, to Thy breast;
   For though they suffer they are Thine,
   And grant them, Lord, eternal rest—
   Let light for ever on them shine.

4. O, listen to those piteous cries
   They waft to Thee by night, by day;
   The sob of love that vainly tries
   To rush unto its God away!
   By absence, more than pain, distressed,
   With love they burn, with love they pine;
   Then grant them, Lord, eternal rest—
   Let light for ever on them shine.

Heaven is Love.

Andante.

mf

O what is this splen - dor that beams on me

mf

now, This beau - ti - ful sun - rise that dawns on my

p

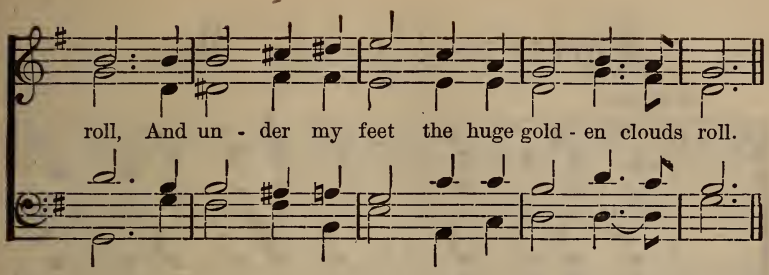
soul? While faint and far off land and sea lie be -

p

f

- - low, And un - der my feet the huge gol - den clouds

f



2. To what mighty king doth this city belong,
With its rich jewelled shrines and its garden of flowers,
With its breaths of sweet incense, its measures of song,
And the light that is gilding its numberless towers?

3. And far in the heart of that glorious light
The mighty Apostles are seated in state,
With Joseph and John, who in life's mortal night
Were appointed on Jesus and Mary to wait.

4. And, still deeper in, Mary's splendor is seen,
Her beautiful self and Her choice starry crown;
And all Heaven grows bright in the smile of its Queen,
For the glory of Jesus illumines Her throne.

5. And, O, if the exiles of earth could but win
One sight of the beauty of Jesus above,
From that hour they would cease to be able to sin,
And earth would be Heaven; for Heaven is Love.

Christians! to the War,

Moderato.

f

Christians! to the war! Gath - er from a far! Hark!

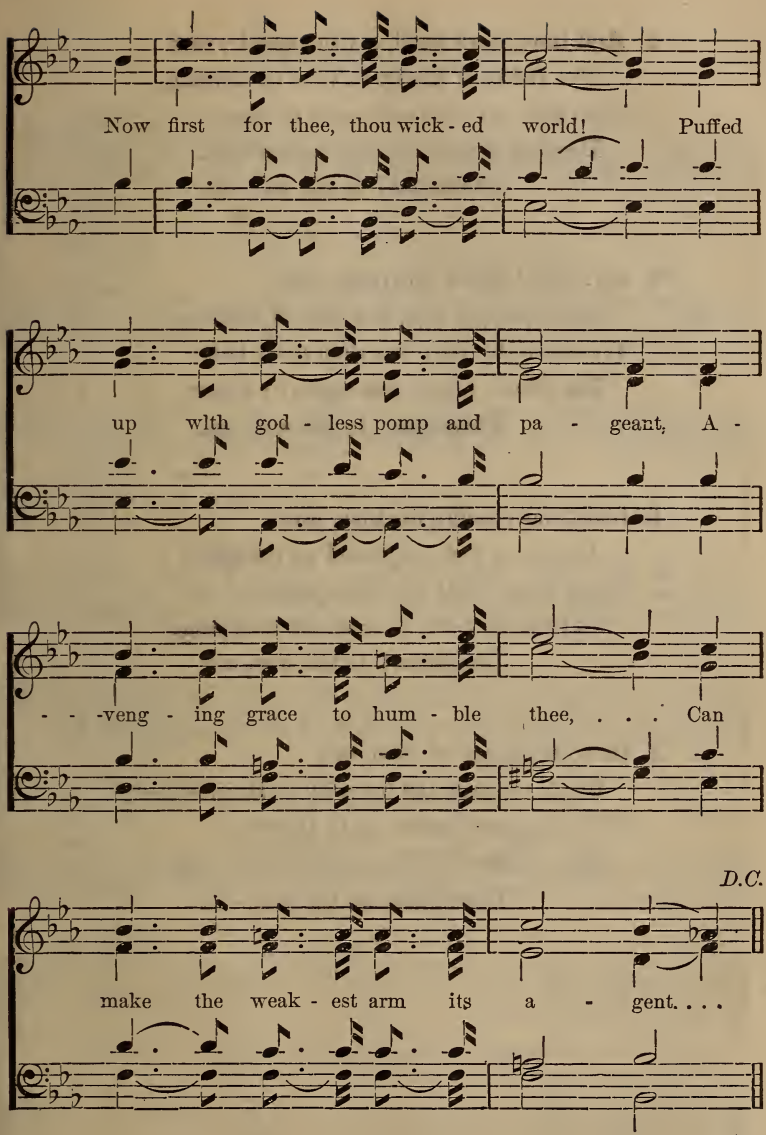
f

hark! the word is giv - en; Je - sus bids us fight "For

God and the Right," And for Ma - ry, the Queen of Heav'n!

Fine.

And for Ma - ry, the Queen of Heav'n!


Now first for thee, thou wick - ed world! Puffed
up wlth god - less pomp and pa - geant, A -
- - -veng - ing grace to hum - ble thee, . . . Can
D.C.
make the weak - est arm its a - gent. . . .

2. And thou, dark fiend, six thousand years
The Bride of Christ in vain tormenting,
Shall find our hate and scorn of thee
Deep as thine own, and unrelenting.
Christians! to the war, etc.

3. Ah! Self! so oft forgiven, thou
Canst play no part but that of traitor,
We spare thy life; but thou must bear
The felon's brand, the captive's fetter.
Christians! to the war, etc.

4. Like lions roaring for their prey,
Armies of foes are round us trooping;
What then? see! countless angels come
To heal the hurt, to raise the drooping.
Christians! to the war, etc.

5. On to the gates of Sion, on!
Break through the foe with fresh endeavor;
We'll hang our colors up in Heaven,
Then peace shall be proclaimed for ever.
Christians! to the war, etc.

Tantum Ergo.

Andante. TUTTI. *dim.*

mf *f*

1. Tan-tum er - go Sa-cra-men-tum Ve - ne - re-mur cer - nu - i:
2. Ge - ni - to - ri, Ge - ni - to-que Laus et ju - bi - la - ti - o,

mf *f*

f

p

Et an - ti - quum do cu - men-tum No - vo ce - dat ri - tu - i:
Sa - lus, ho - nor, vir - tus quo-que Sit et be - ne - di - cti - o:

p *f*

dim.

p *f*

Præ-stet fi - des supplementum Sensu-um de - fe - ctu - i.
Pro-ce-den - ti ab u - tro que, Comparsit lau - da - ti - o. A - men.

p *f*

CELEBRANT. CHOIR.

V. Panem, etc., e - is. R. Omne delectamentum | in se ha-ben-tem. R. A-men.

Tantum Ergo.

No. 2.

Andante.

mp

1. Tan - tum er - go Sa - - cra - men - tum
2. Ge - ni - to - ri, Ge - - ni - - to - que,

mp

Ve - ne - re - mur cer - - nu - i: Et an -
Laus et ju - - bi - la - - ti - o; Sa - lus,

- ti - quum do - cu - men - tum No - vo ce - dat
ho - nor, vir - tus quo - que, Sit et be - ne -

f

f

ri - - tu - i; Præ - stet fi - des sup - ple
- dic - - ti - o; Pro - ce - den - ti ab u -

p *sf* *cres.*

p *sf*

- men - tum Sen - su - um de - fec - tu - - i,
- tro - que, Com- par sit lau - da - - ti - o,

Dim. rall.

Sen - su - um de - fec - tu - i.
Com- par sit lau - da - ti - o. A - MEN.

RESPONSE. (During the year).

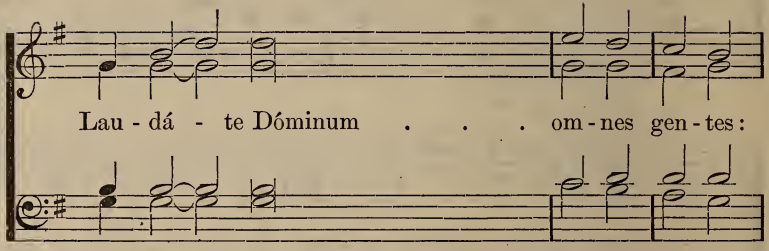
R. Omne delectamentum ℣ in se ha - ben - tem. R. A - MEN.

RESPONSE. (Paschal Season).

R. Omne delectamentum in se habentem. ℣ Alle-lu - ia. R. A - MEN.

Laudate Dominum.

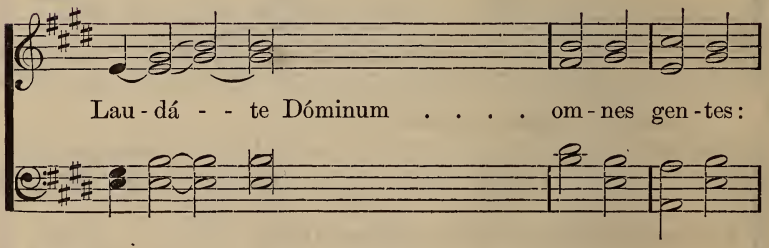
No. 1.



2. Quóniam confirmáta est super nos | miseri- | cór - dia | e - jus:
Gló - - - ria | . . . . . | Pa-tri et | Fí - lio:
Si - cut . . erat in princípio | et . . . . | nunc, et | sem-per:

Laudate Dominum.

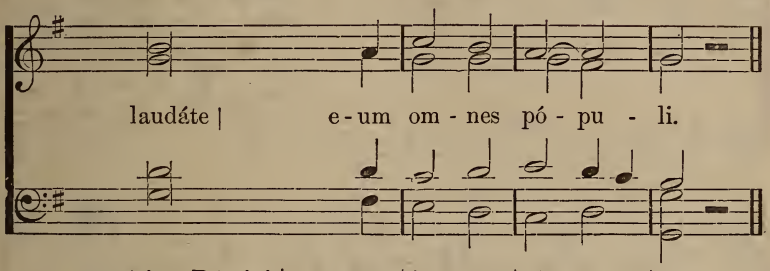
No. 2.



2. Quóniam confirmáta est super nos | miseri- | cór - dia | e - jus:
Gló - - - ria | . . . . . | Pa-tri et | Fí - lio:
Si - cut . . erat in princípio | et . . . . | nunc, et | sem-per:

Laudate Dominum.

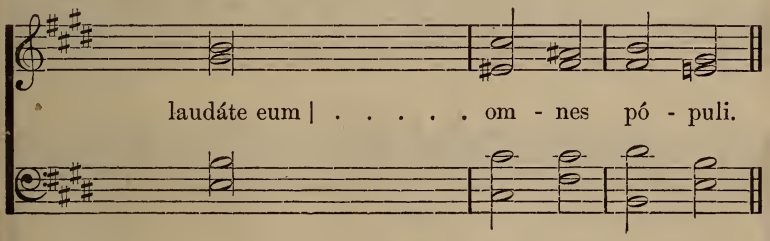
No. 1.



et véritas Dómini | ma-net | in æ- | tér - - - | num.
et . . . . . Spi- | rí - tui | San - - | cto.
et in sæcula | sæ - - cu- | ló - rum. | A - - - | men.

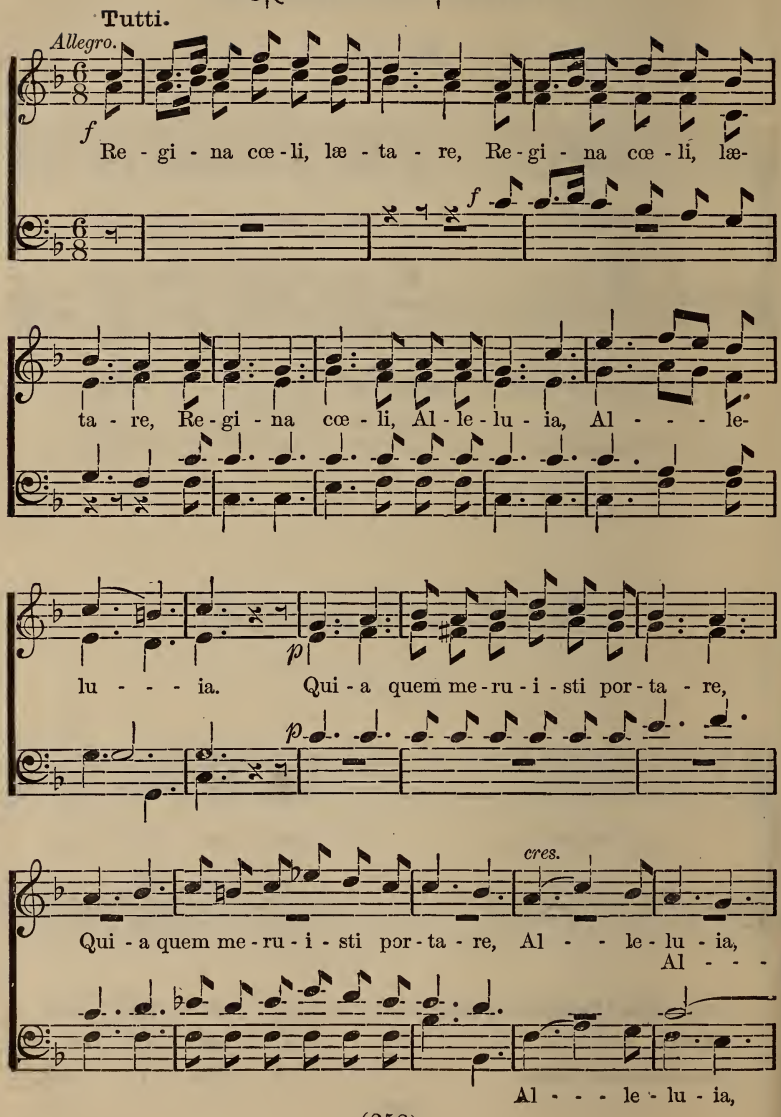
Laudate Dominum.

No. 2.



et véritas Dómini | manet . . . | in - æ- | tér - num.
et Spi - - - - - - | rí - tui | San - cto.
et in sæcula | sæcu - - - - | ló - rum. | A - men.

Regina Cœli.


Tutti.
Allegro.
f
Re - gi - na cœ - li, læ - ta - re, Re - gi - na cœ - li, læ-
f
ta - re, Re - gi - na cœ - li, Al - le - lu - ia, Al - - - le-
lu - - - ia. Qui - a quem me - ru - i - sti por - ta - re,
p
p
cres.
Qui - a quem me - ru - i - sti por - ta - re, Al - - le - lu - ia,
Al - - -
Al - - - le - lu - ia,

f Al - - le - lu - - - - - - ia. *ff* Re - sur - rex - it

- - - - - - - le - - lu - - - - ia.

f *ff*

Al - - - le - lu - - - - - - ia.

si - cut di - xit, Re - - sur - rex - it si - cut

Ped.

di - - - - - - - - - - xit. Al - - - le - lu - ia,

Al - - - le - lu - - - - ia.

Soli. *Larghetto.*

p O - - - ra pro

p

no - - bis, pro - - - no - bis De - - um.

o - ra,

O - - - ra,..... O - - ra pro no - - bis, ...

De - - um..... **Tutti.**

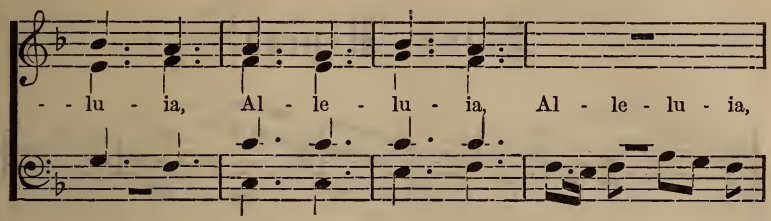
O - - ra pro no - bis De - - um, De - um. Al -

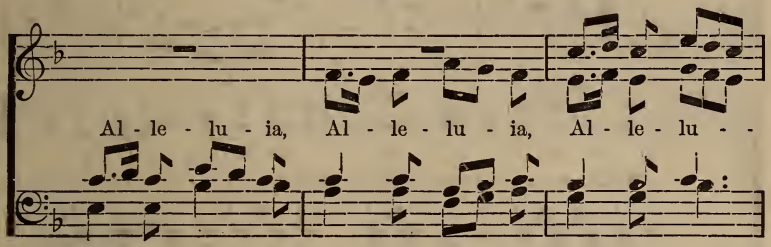
De - - um.....

Allegro.

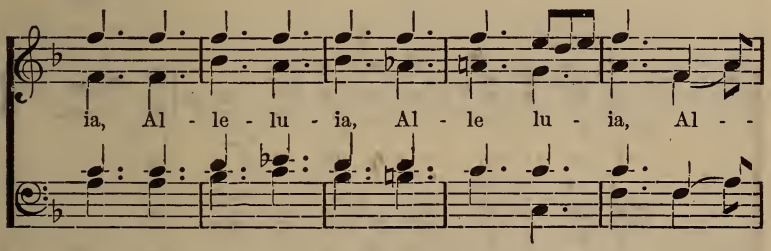
- le - lu - ia, Al - le - lu - ia, Al - le - lu - ia, Al - le -

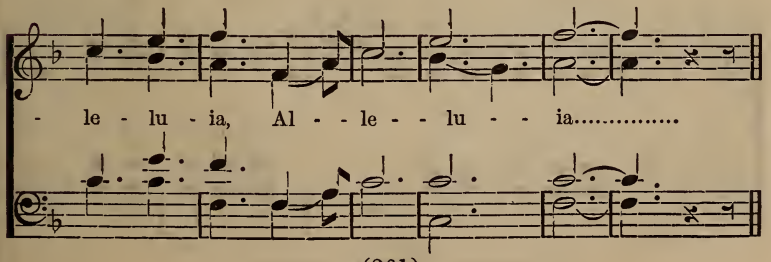
f


- - lu - ia, Al - le - lu - ia, Al - le - lu - ia,


Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - -

Accel.


ia, Al - le - lu - ia, Al - le lu - ia, Al - -


- le - lu - ia, Al - - le - - lu - - ia.....

Salve Regina!

Andantino.

f

Sal-ve, sal-ve, sal - ve, sal - - - - ve, Re - gi - na,

f

p

Ma-ter mi-se - ri - cor - di - æ, Ma - ter mi-se - ri - cor - di - æ;

p

vi - ta, dul-

ff *p* *p*

vi - ta, vi - ta, vi - ta, dul - ce - - - do,

ff *p*

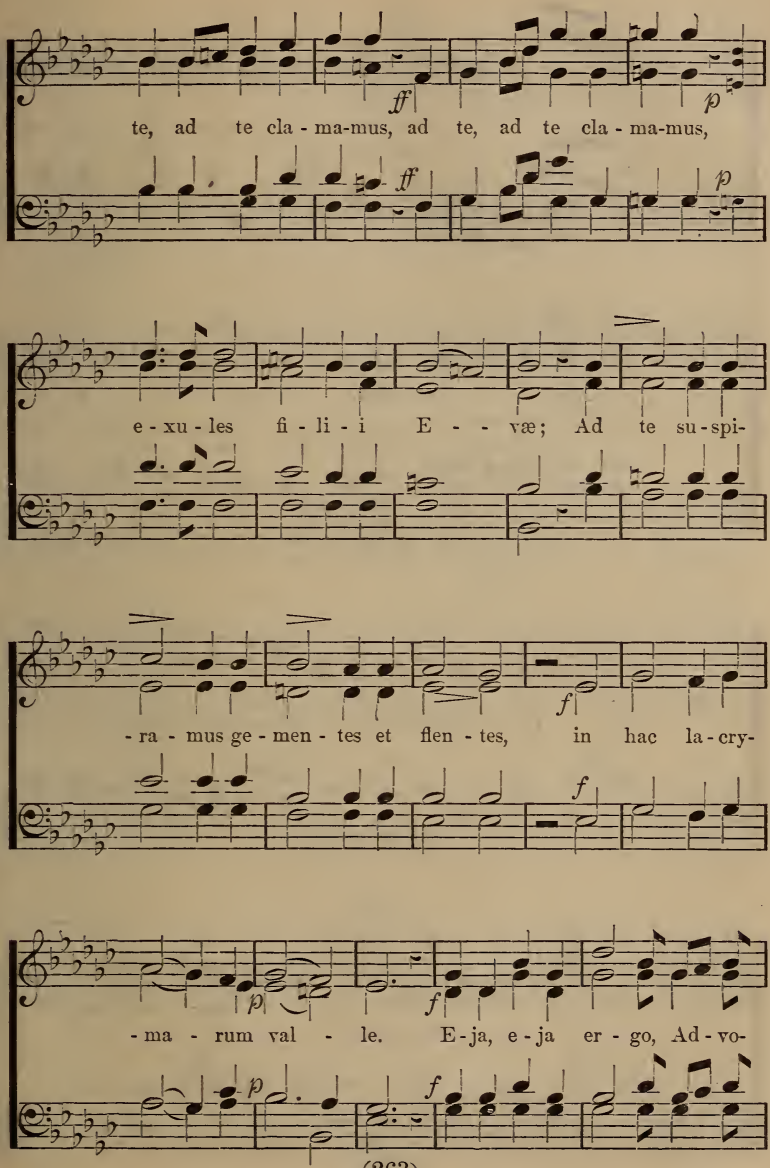
- ce - do, sal - ve, sal - ve, vi - ta, dul - ce - do, sal - ve, sal - ve,

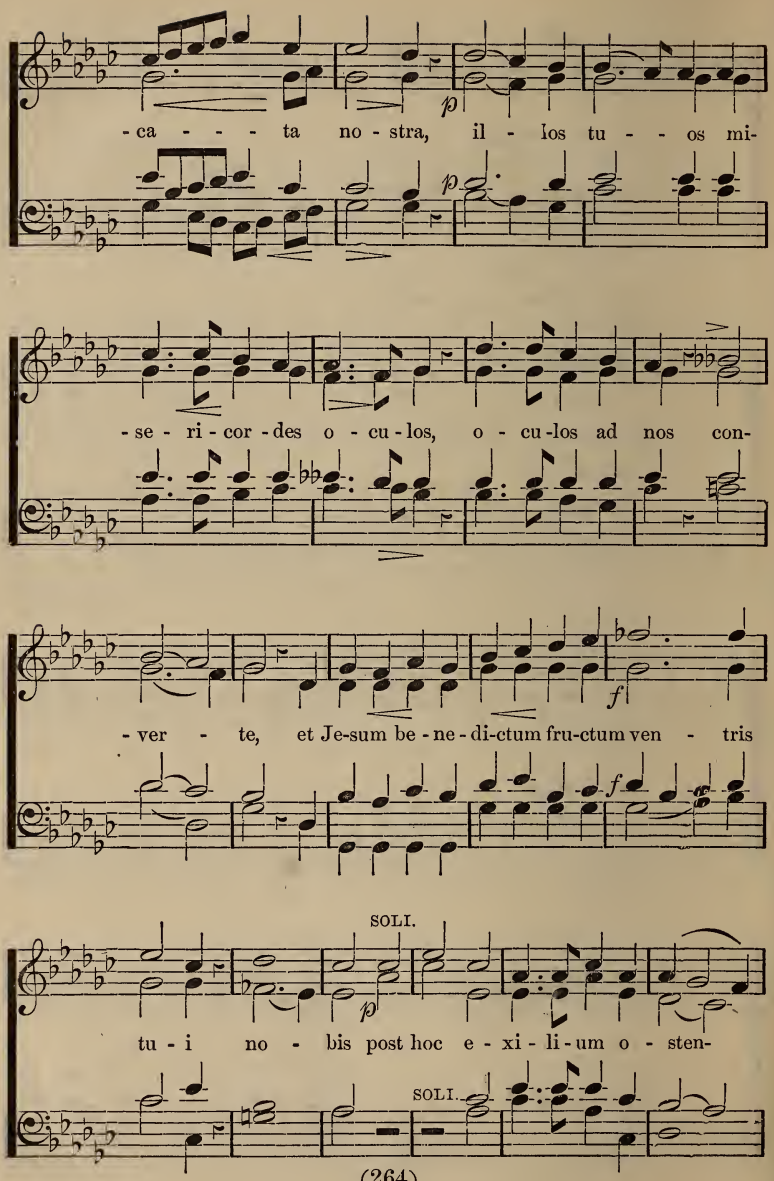
p *f*

et spes no-stra sal-ve, et spes no-stra sal-ve. Ad

p *f*

By permission of Rev. P. Weninger, S. J.


ff
p
te, ad te cla - ma-mus, ad te, ad te cla - ma-mus,
ff
p
e - xu - les fi - li - i E - - væ; Ad te su - spi-
f
- ra - mus ge - men - tes et flen - tes, in hac la - cry-
f
p
f
- ma - rum val - le. E - ja, e - ja er - go, Ad - vo-
p
f


-ca - - - ta no - stra, il - los tu - - os mi-
p
-se - ri - cor - des o - cu - los, o - cu - los ad nos con-
-ver - te, et Je-sum be - ne - di-ctum fru-ctum ven - tris
f
SOLI.
tu - i no - bis post hoc e - xi - li - um o - sten-
p
SOLI.

SOLO. SOLI.

- de. O cle - mens, o pi - a, o dul - cis

dul - cis Vir - go Ma - ri - - - a,

Vir - go, dul-cis, dul-cis Vir- go, Virgo Ma - ri - - - a,

dul - cis Vir - go Ma - ri - - - - a,

TUTTI.

f

O cle - mens, o pi - a, o dul - cis

f

Rit.

Vir - go, dul - cis Vir - go Ma - ri - - - a.

Salve Regina.

Allegro Moderato.

Tutti.

mf Sal - ve Re - gi - na, Ma - ter mi - se - ri -

mf

- cor - di - æ. Vi - ta, dul - ce - do, Et spes no - stra

Vi - ta, dul - ce - do,

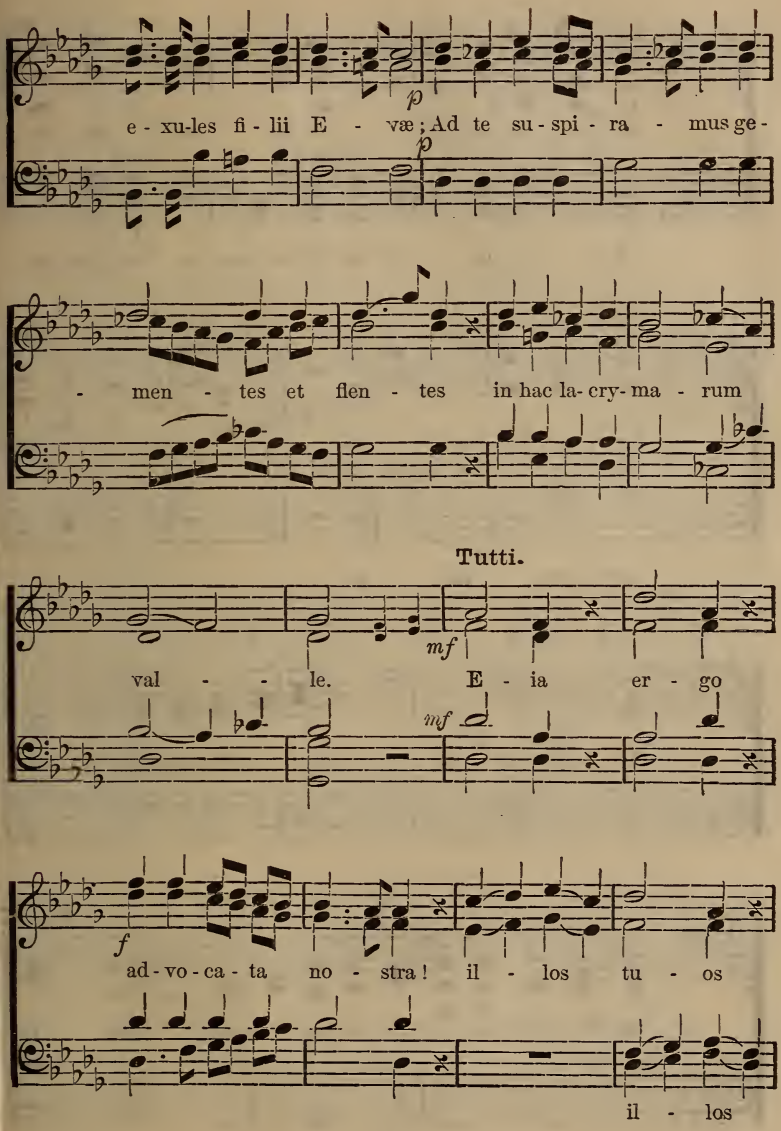
sal - ve, et spes no - stra sal - ve, sal - -

et spes no - stra,

Soli.

- ve. ORGAN. *f* Ad te cla - ma - mus

f


p
e - xu-les fi - lii E - væ; Ad te su - spi - ra - mus ge-
p
- men - tes et flen - tes in hac la- cry- ma - rum
Tutti.
mf
val - - le. E - ia er - go
mf
f
ad - vo - ca - ta no - stra! il - los tu - os
il - los

mi - se - ri - cor - des o - cu - los ad..... nos con -

tu - - - os mi - se - ri - cor - des o - cu - los ad

Soli.

pp Organ. pp

- ver - te, con - ver - te. Et -

nos con - ver - - te.

Je - sum be - ne - dic - tum fructum ventris tu - i

Tutti.

f

no - bis post hoc e - xi - li - um o - sten - - de. O

f

cle - mens, O pi - a, O dul - cis Vir - go Ma - ri - a,

p

O . . . . cle - mens, O . . . . pi - a, O

p

O . . . cle - mens, O . . . . . .

cres. *f*

dul - cis Vir - go Ma - ri - a, O dul - cis Vir - go Ma-

f

pi - - a, O dul - cis Vir - go Ma - ri - - a, Ma - -

accel.

ff

- ri - - - a, Ma - - ri - - - - - a. . . . .

ff

- ri - - - a, Ma - - ri - - - - - a. . . . .

Ave Maria.

Andantino.

TUTTI.

p

A - ve, Ma - ri - a, gra - ti - a ple - na,

p

f

A - ve, Ma - ri - a, . . . gra - ti - a ple - na;

f

DUO.

p

Do - mi-nus te - cum, Do - mi-nus te - cum,

TUTTI.

f

Do - mi-nus te - cum, Do - mi-nus te - cum.

f

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p Be - - ne - di - cta, Be - - ne-

p

-di - cta, tu . . . . in mu - - - li-

f *f*

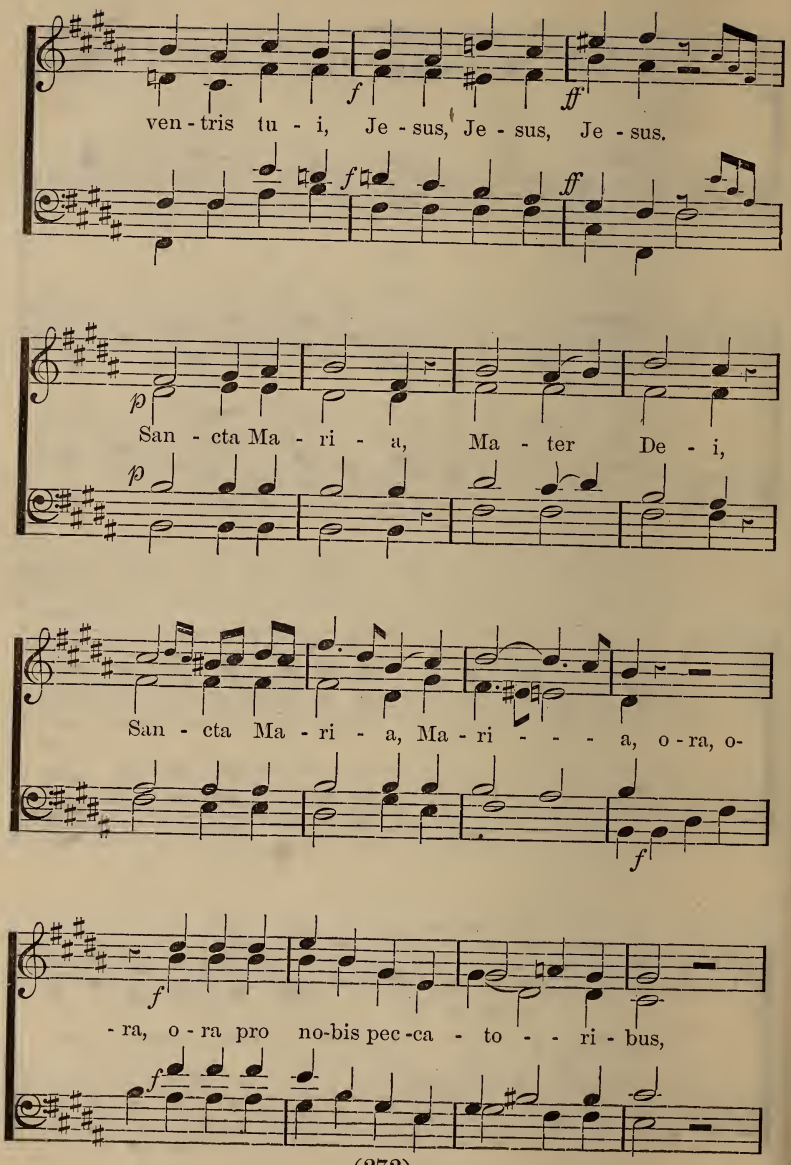
p -e - ri - bus, et be-ne - di - ctus fru - ctus *f*

p

ven - tris, et be-ne - di - ctus fru - ctus ven-tris, fru-ctus

ff *p*

ff *p*


ven - tris tu - i, Je - sus, Je - sus, Je - sus.
San - cta Ma - ri - a, Ma - ter De - i,
San - cta Ma - ri - a, Ma - ri - - - a, o - ra, o-
- ra, o - ra pro no-bis pec - ca - to - - ri - bus,

nunc et in ho - ra mor - tis no - - - stræ.

p

A - ve, Ma - ri - a, o - ra pro no - bis,

p

A - ve, Ma - ri - a, Ma - ri - - - - a, Ma-

f

f

p

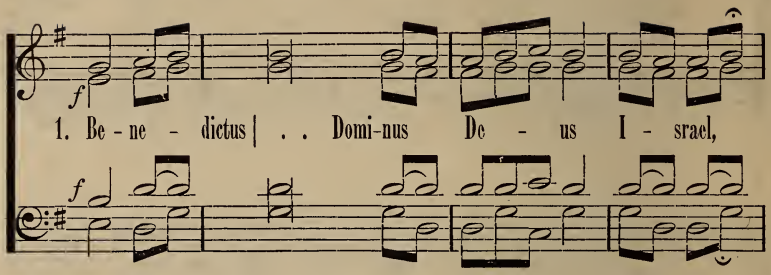
-ri - - a, Ma - ri - - - a, A - ve.

pp

p

pp

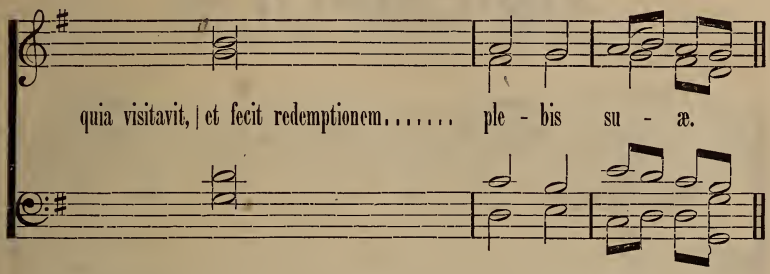
Benedictus.



2. Et e-re-	xit | cornu . . . . . sa-	lu - tis	no - bis:
3. Si - cut	locutus est | . . . . . per	os. . . . . san-	cto - rum:
4. Sa - lu-	tem | . . . . . ex i-ni-	mi - cis	no - stris:
5. Ad fa-	ciendam misericordiam | cum	pa - tribus	no - stris:
6. Jus-ju-ran-	dum quod juravit | ad Abra-ham	pa - trem	no - strum:
7. Ut si-	ne timore | de manu inimi-		
	corum nostro-rum	li - be-	ra - ti:
8. In san-	ctitate | et . . . . justiti-a	co - ram	i - pso:
9. Et tu	puer | propheta . . . . Al-	tis - simi	voca - beris:
10. Ad dan-	dam scientiam | salu-tis	ple - bi	e - jus:
11. Per vi-	scera | . . . misericordi-æ	De - i	no - stri:
12. Il - lu-	minare his | qui in tenebris		
pp	et in um-bra	mor - tis	se - dent:
* Glo - -	ri - - - - - a	Pa - tri et	Fi - lio:
Si - cut	erat in principio | et	nunc et	sem - per:

* The *Gloria* is not said at Tenebræ, nor at the Office for the Dead.

Benedictus.



2....in domo David	pu - eri	su - i.
3....qui a sæculo sunt, | prophe - - - - -	ta - rum	e - jus.
4....et de manu omnium	qui o -	de - runt nos.
5....et memorari | testamenti	su - i	san - cti.
6....datu - - - - - - - - -	rum se	no - bis.
7....servi - - - - - - - - -	a - mus	il - li.
8....omnibus di - - - - - - - -	e - bus	no - stris.
9....præibis enim ante faciem Domini | parare . .	vi - as	e - jus.
10....in remissionem pecca - - - - - -	to-rum e -	o - rum.
11....in quibus visitavit nos | ori - - - -	ens ex	al - to.
ff 12....ad dirigendos pedes nostros | in . . .	vi - am	pa - cis.
....et Spi - - - - - - - - -	ri - tui	San - cto.
....et in sæcula | saecu - - - - -	lo - rum.	A - men.

Vespey-Chant of the

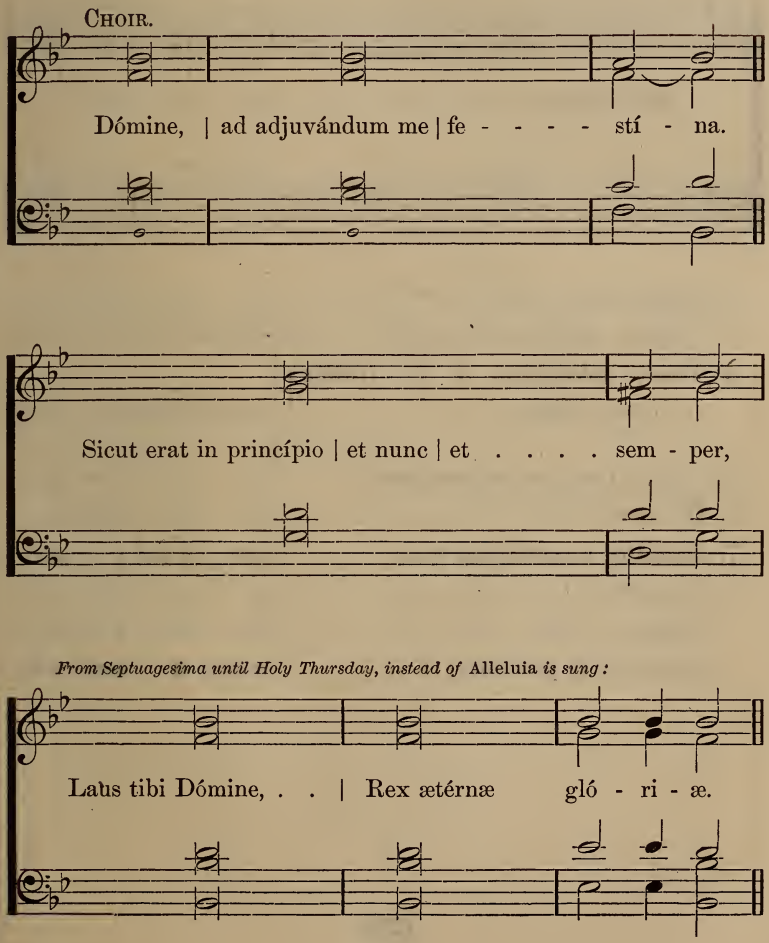
CELEBRANT.

Deus, in adju-tó - ri - um me - um | in - tén - de.

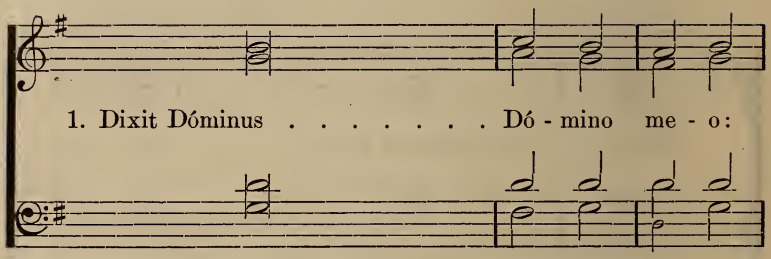
Glória Patri, | et Fíli - o, | et Spirítui San - cto:

et in sæcula | sæculórum. A - men. Al - le - lú - ia.

Blessed Virgin Mary.

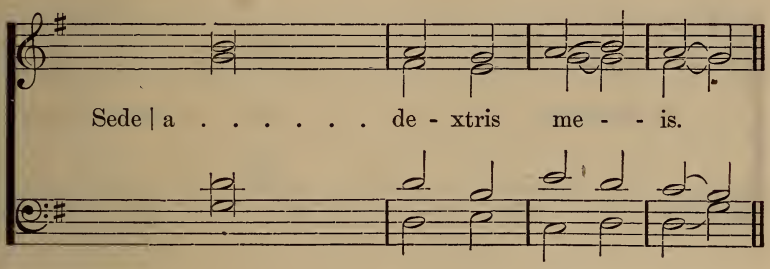


Dixit Dominus.



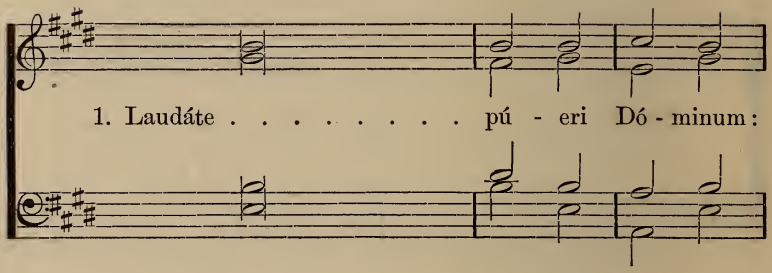
2. Donec ponam | ini - - - - - - -	mí - cos	tu - os:
3. Virgam virtútis tuæ | emíttet.....	·Dóminus ex	Si - on:
4. Tecum princípium in die virtútis tuæ | in splen - - - - - - -	dó-ribus San	-ctó - rum:
5. Jurávit Dóminus | et non pœni - -	té - bit	e - um:
6. Dóminus | a.....	de - xtris	tu - is:
7. Judicábit in natiónibus | im - - - -	plé - bit ru-	í - nas:
8. De torrénte | in.....	vi - a	bi - bet:
Glória |.....	Pa - tri et	Fí - lio:
Sicut erat in princípio | et.....	nunc, et	sem - per:

Dixit Dominus.



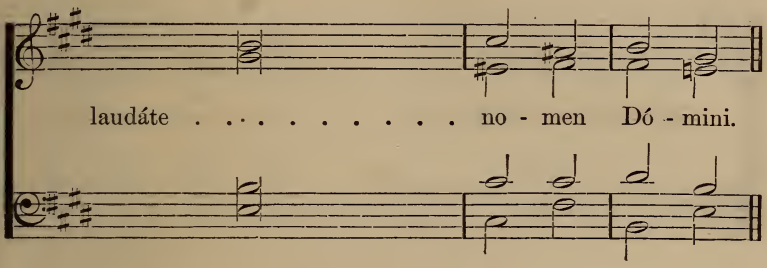
2. scabéllum	pe-dum tu-	ó - -	rum.
3. domináre in médio | inimi - -	có-rum tu-	ó - -	rum.
4. ex útero | ante lu - - - - -	cí - ferum	gé - -	nui te.
5. Tu es sacérdos in ætérnum | secúndum.....	órdinem Mel	- chí- -	sedech.
6. confrégit | in die iræ.....	su - æ	re - -	ges.
7. conquassábit cápita | in.....	ter-ra mul -	tó - -	rum.
8. proptérea | exal - - - - -	tá - bit	ca - -	put.
et Spi - - - - - - - - -	rí - tui	San - -	cto.
et in sæcula | sæcu - - - -	ló - rum.	A - -	men.

Laudate Pueri.



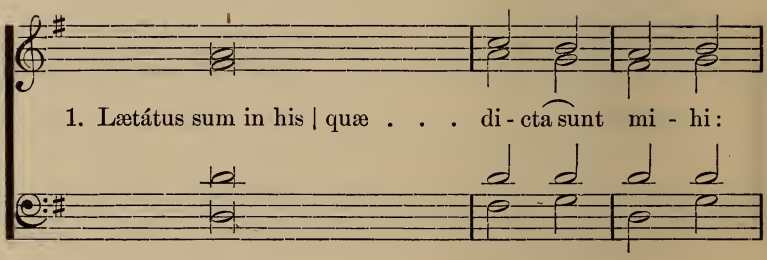
2. Sit nomen Dómini |	be - ne-	dí - ctum:
3. A solis ortu | usque.....	ad oc-	cá - sum:
4. Excélsus | super omnes.....	gen - tes	Dó - minus:
5. Quis sicut Dóminus Deus noster | qui in.....	al - tis	há - bitat:
6. Súscitans | a.....	ter - ra	í - nopem:
7. Ut cóllocet eum |	cum prin-	cí - pibus:
8. Qui habitáre facit |	sté-rilem in	do - mo:
Glória |	Pa - tri et	Fí - lio:
Sicut erat in princípio | et.....	nunc, et	sem - per:

Laudate Pueri.



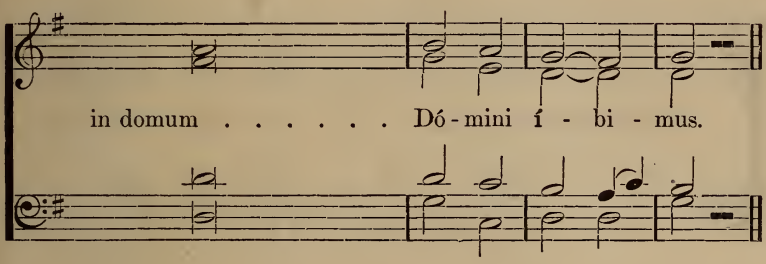
2. ex hoc nunc | et.....	u - sque in	sæ - culum.
3. laudábile.....	no - men	Dó - mini.
4. et super cœlos.....	gló - ria	e - jus.
5. et humília réspicit | in cœlo.....	et in	ter - ra.
6. et de stércore.....	é - rigens	páu - perem.
7. cum princípibus.....	pó - puli	su - i.
8. matrem | fili - - - - - - - - -	ó - rum læ-	tán - tem.
et Spi - - - - - - - - - - -	rí - tui	San - cto.
et in sæcula | sæcu - - - - - -	ló - rum.	A - men.

Lætatus Sum.



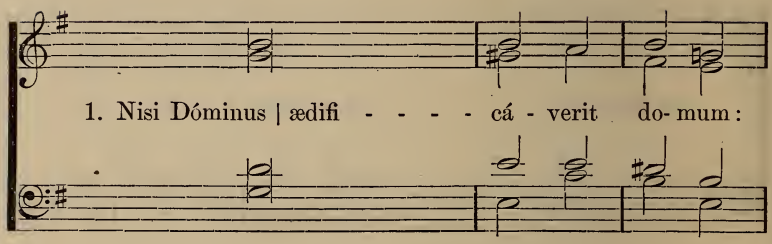
2. Stantes erant |.....	pe - des	no - stri:
3. Jerúsalem | quæ ædifi - - - - -	cá - tur ut	cí - vitas:
4. Illuc enim ascendérunt tribus |.....	tri - bus	Dó - mini:
5. Quia illic sedérunt sedes |.....	in ju -	dí - cio:
6. Rogáte | quæ ad pacem.....	sunt Je -	rú - salem:
7. Fiat pax | in vir - - - - - - -	tú - te	tu - a:
8. Propter fratres meos | et.....	pró - ximos	me - os:
9. Propter domum Dómini |.....	De - i	no - stri:
Glória.....	Pa - tri et	Fí - lio:
Sicut erat in princípio | et.....	nunc, et	sem - per:

Lætatus Sum.



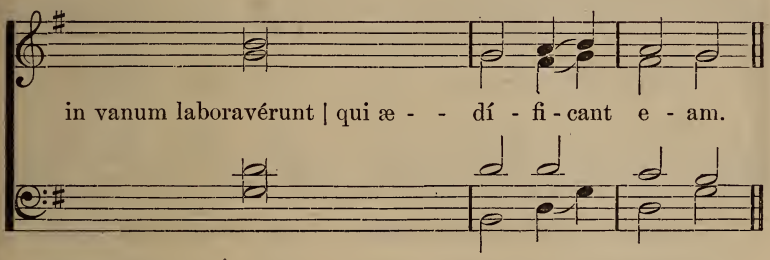
2.	in átriis.....	tu - is Je-	rú - sa -	lem.
3.	cujus participátio ejus |.....	in id -	i - -	psum.
4.	testimónium Israel | ad confiténdum	nó - mini	Dó - mi -	ni.
5.	sedes | super.....	do - mum	Da - -	vid.
6.	et abundántia |.....	di - li -	gén - tibus	te.
7.	et abundántia | in.....	túr - ribus	tu - -	is.
8.	loquébar |.....	pa - cem	de.....	te.
9.	quæsívi |.....	bo - na	ti - -	bi.
	et Spi - - - - - - - - - -	rí - tui	San - -	cto.
	et in sæcula | sæcu - - - - -	ló - rum.	A - -	men.

Nisi Dominus.



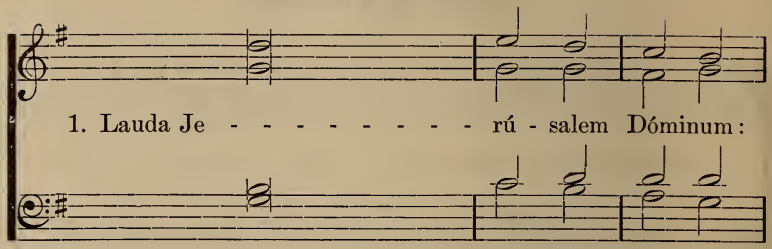
2. Nisi Dóminus | custodíerit.....	ci - vi -	tá - tem :
3. Vanum est vobis | ante.....	lu - cem	súr - gere :
4. Cum déderit | diléctis.....	su - is	som - num :
5. Sicut sagíttæ | in.....	ma - nu po -	tén - tis :
6. Beátus vir | qui implévit desidérium..	su - um ex	i - psis :
Glória |	Pa - tri et	Fí - lio :
Sicut erat in princípio | et.....	nunc, et	sem - per :

Nisi Dominus.



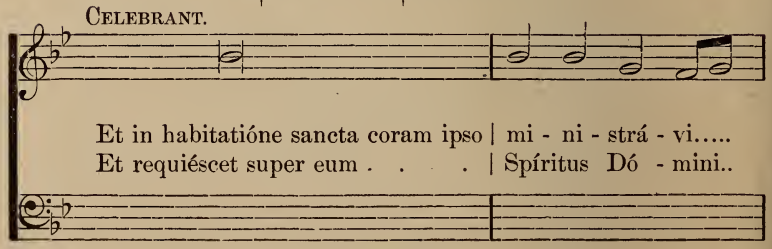
2. frustra vígilat | qui cu - - - - -	stó - dit	e - am.
3. súrgite postquam sedéritis | qui manducátis.....	pa-nem do-	ló - ris.
4. ecce hæréditas Dómini, fílii | merces..	fru - ctus	ven - tris.
5. ita fílii.....	ex - cus-	só - rum.
6. non confundétur | cum loquétur inimícis.....	su - is in	por - ta.
et Spi - - - - - - - - - - -	rí - tu - i	San - cto.
et in sæcula | sæcu - - - - - -	ló - rum.	A - men.

Lauda Jerusalem.

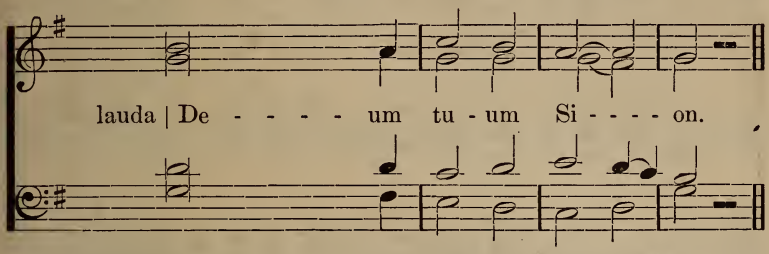


2. Quóniam confortávit seras | por - -	tá - rum tu	á - rum:
3. Qui pósuit | fines.....	tu - os	pa - cem:
4. Qui emíttit | elóquium.....	su - um	ter - ræ:
5. Qui dat nivem |.....	si - cut	la - nam:
6. Mittit crystállum suam |.....	si - cut buc-	cél - las:
7. Emíttet verbum suum | et lique - - -	fá - ciet	e - a:
8. Qui annúntiat | verbum.....	su - um	Ja - cob:
9. Non fecit táliter | omni.....	na - ti -	ó - ni:
Glória.....	Pa - tri et	Fí - lio:
Sicut erat in princípio | et.....	nunc, et	sem - per:

Little Chapter.

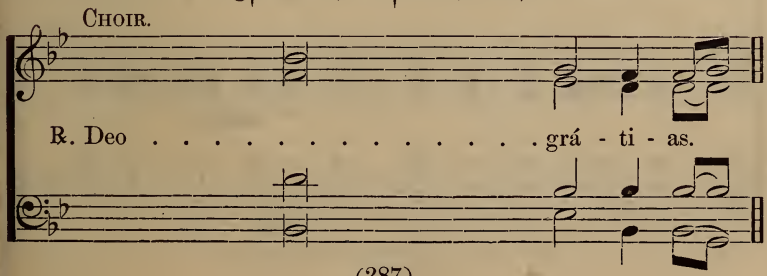


Lauda Jerusalem.



2. benedíxit | fí- - - - - liis	tu - is	in	te.
3. et ádipe |.....fru-	mén- ti	sá - tiat	te.
4. velóciter | cur - - - - rit	ser - mo	e - -	jus.
5. nébulam | si - - - - - cut	cí - nerem	spar -	git.
6. ante fáciem frígoris ejus |....quis	su - sti-	né - -	bit.
7. flabit spíritus ejus |.....et	flu - ent	a - -	quæ.
8. justítias | et judí - - - cia	su - a	I - sra-	el.
9. et judícia sua | non mani - fe-	stá - vit	e - -	is.
et.....Spi-	rí - tui	San -	cto.
et in sæcula | sæ - - - - cu -	ló - rum.	A - -	men.

Little Chapter.



Ave Maris Stella.

:8: *Allegretto.* TUTTI.

mf

1. A - ve ma - ris stel - la, De - i ma - ter al - ma,

mf

mf

mf *Organo.*

Fine.

At - que sem-per Vir - go, Fe - lix cœ - li por - ta.

Fine.

Music by permission of O. Ditson & Co.

SOLO. *Dolce.*

2. Su-mens il - lud A - ve Ga - bri - e - lis o - re,
3. Mon-stra te es-se ma - trem: Su - mat per te pre - ces,
4. Vi-tam præ - sta pu - ram: I - ter pa - ra tu - tum,

p

Rall.

Fun - da nos in pa - ce, Mu - tans E - væ no - men.
Qui pro no - bis na - tus Tu - lit es - se tu - us.
Ut vi - den - tes Je - sum, Sem - per col - læ - te - mur.

Rall.

a tempo.

Sol - ve vin - cla re - is, Pro - fer lu - men cæ - cis,
Vir - go sin - gu - la - ris, In - ter om - nes mi - tis,
Sit laus De - o Pa - tri, Sum - mo Chri-sto de - cus,

cres. *D. S.* :S:

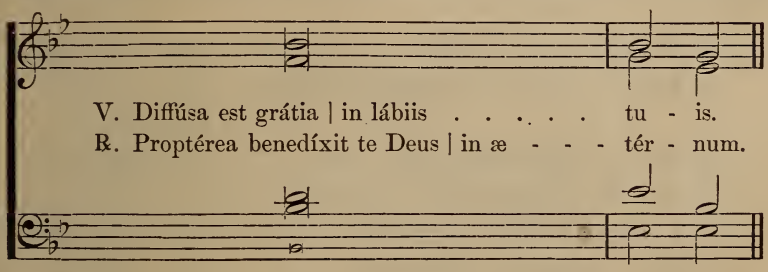
Ma - la no - stra pel - le, Bo - na cun-cta po - sce.
Nos cul - pis so - lu - tos Mi - tes fac et ca - stos.
Spi - ri - tu - i San - cto, Tri - bus ho - nor u - nus.

D. S. :S:

Dim.

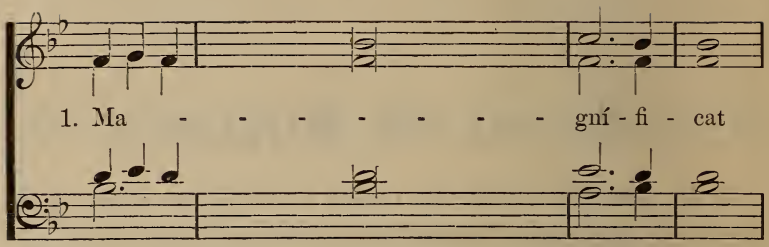
Versicle and Response.

At the close of the HYMN *the versicle is sung by one or both of the* CHANTERS, *to which the* CHOIR *responds in the same melody,* thus:



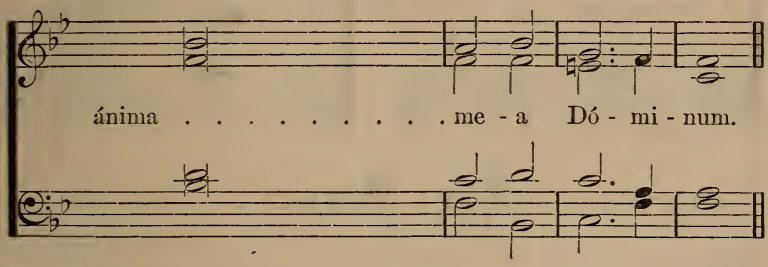
The Antiphon of the MAGNIFICAT, *according to the season, is now announced by the* CHANTERS, *and the* MAGNIFICAT *chanted, as on the following page.*

Magnificat.



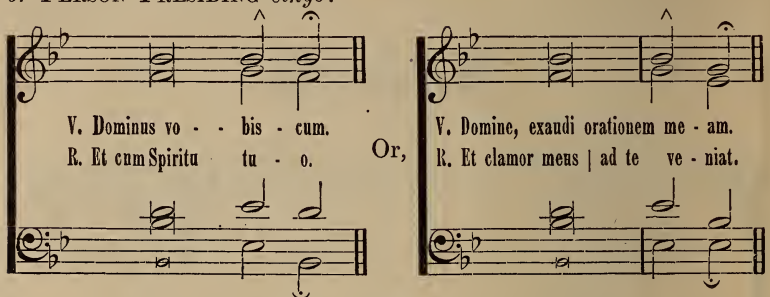
2. Et e-xul-	távit | spíritus.....	me -	us:
3. Qui-a re-	spéxit humilitátem | ancíllæ.....	su -	æ:
4. Qui - a	fecit mihi magna | qui.....	po - tens	est:
5. Et....mi-	sericórdia ejus | a progénie in pro-	gé - ni-	es:
6. Fe-cit po-	ténti am | in bráchio	su -	o:
7. De - - -	pósuit | poténtes de.....	se -	de:
8. E -su -ri-	éntes | implévit.....	bo -	nis:
9. Su-scé-pit	Ísrael | púerum.....	su -	um:
10. Si-cut lo-	cútus est | ad patres.....	no -	stros:
Gló - - -	ria | Patri et	Fí - li-	o:
Si - cut	erat in princípio | et nunc | et.....	sem -	per:

Magnificat.

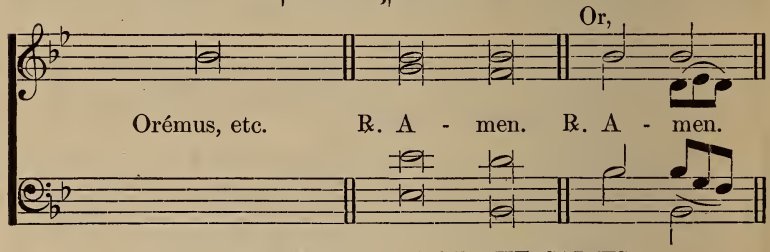


2. in Deo | salu.....	tá - ri	me -	o.
3. ecce enim ex hoc beátam me dicent | omnes gene - - - - - - -	ra - ti -	ó - -	nes.
4. et sanctum.....	no - men	e - -	jus.
5. timén - - - - - - - - - -	ti - bus	e - -	um.
6. dispérsit supérbos | mente.....	cor - dis	su - -	i.
7. et exal - - - - - - - - - -	tá - vit	hú - mi-	les.
8. et dívites | dimí - - - - - - -	sit i-	ná -	nes.
9. recordátus | misericór - - - -	di - æ	su - -	æ.
10. Abraham | et sémini e - - - -	jus in	sæ - cu-	la.
et Spirí - - - - - - - - - -	tu - i	San -	cto.
et in sæcula | sæcu - - - - -	ló - rum.	A - -	men.

At the close of the Antiphon, after the MAGNIFICAT, *the* CLERGYMAN *or* PERSON PRESIDING *sings:*



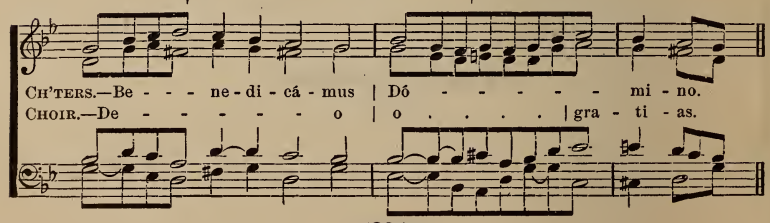
The Prayer.



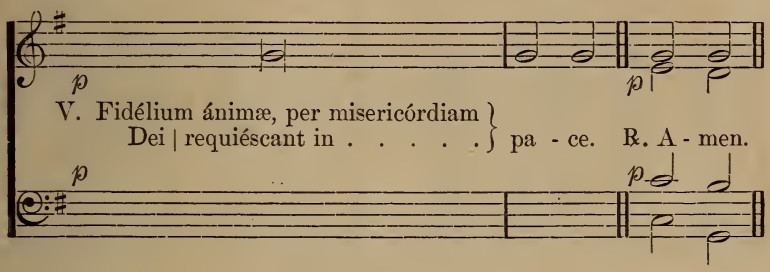
THE COMMEMORATION OF THE SAINTS.

The Antiphon for the COMMEMORATION OF THE SAINTS, *according to the season, is now sung by the* CHANTERS, *followed immediately by the Versicle and Response. The* Orémus *with the proper prayer is then sung. The* CHOIR *responds* Amen, *as above. Then the* Dóminus Vobíscum, *or* Dómine, exáudi oratiónem meam *is repeated, which being responded to, the* CHANTERS *sing the* Benedicámus Dómino.

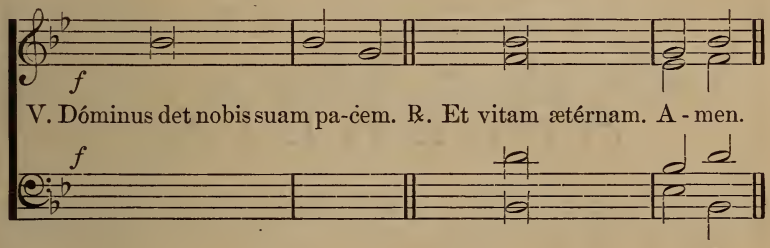
Benedicamus Domino.



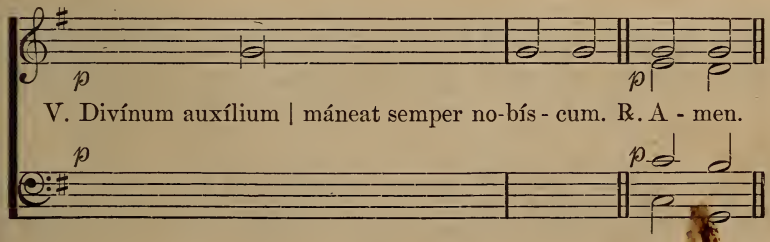
After the Response, Deo Gratias, *the* CLERGYMAN, *or* PERSON PRESIDING, *sings in a low tone of voice:*



If COMPLINE *does not follow,* PATER NOSTER *is said secretly, and then is sung in a higher tone:*



One of the Final Antiphons of the BLESSED VIRGIN MARY, *according to the season, is now sung with the Versicle, Response and Prayer. The* CLERGYMAN, *or* PERSON PRESIDING *then concludes Vespers by singing in a low tone of voice:*



APPENDIX.

Mother of God! my Life, my Hope.

Dolce espressivo.

1. Mo - ther of God! my life, my hope, my

trea - sure, Look on Thy child and hear me from a-

- bove; Mo - ther of God! what joy, what un - told

plea - sure Thrills thro' the soul that thinks on all Thy love.

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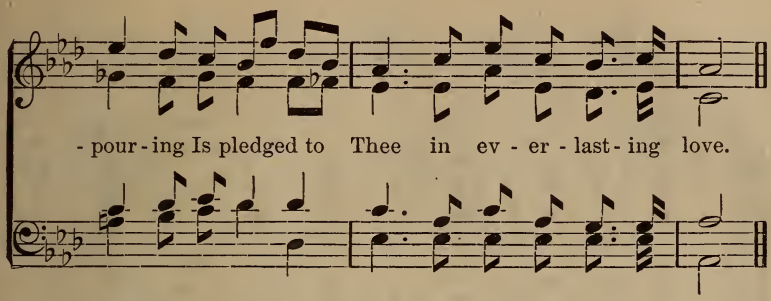
CHORUS.

An - gels of Heav'n ! in choirs sublime a-dor - ing, Mark this my

word in Heaven's bright sphere above ; Mo - ther of

God ! my grate-ful soul's out - pour - ing Is pledged to

Thee in ev - er -lasting love, Mother of God ! my grateful soul's out-



2. Mother of God! my infancy caressing,
   Fondly Thine eyes watch o'er my cradle bed,
   Mother of God! each moment counts a blessing
   Which o'er my soul Thy watchful love has shed.
   Cho.—Angels of Heav'n! etc.

3. Mother of God! my heart o'erwhelmed with sadness,
   Found sweet relief when raised to Thee in prayer;
   Mother of God! the breath of holy gladness
   Came to my spirit from Thy tender care.
   Cho.—Angels of Heav'n! etc.

4. Mother of God! if e'er my heart forgetting
   Thy love unceasing that has guarded me,
   Mother of God! ah, then may deep regretting
   Recall my soul to love of God and Thee.
   Cho.—Angels of Heav'n! etc.

I'll Sing a Hymn to Mary.

Allegro.

1. I'll sing a hymn to Ma - ry, The Mo - ther of my God; The Vir - gin of all vir - gins, Of Da - vid's roy - al blood. Oh, teach me, ho - ly Ma - ry, A lov - ing song to frame, When

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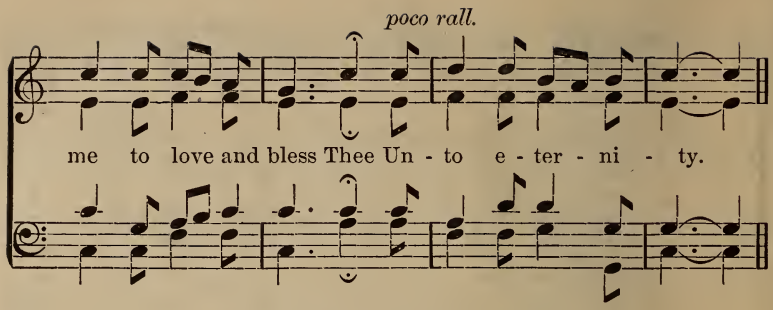
wick - ed men blas - pheme Thee, To love and bless Thy

CHORUS. *animato.*

name. O Ma - ry, dear - est Mo - ther, I'll

sing a hymn to Thee; Thou art the Queen of

Heav - en, Thou too my Queen shalt be. Help



2. O Lily of the Valley,
   O Mystic Rose, what tree,
   Or flower, e'en the fairest,
   Is half so fair as Thee?
   Oh, let me, though so lowly,
   Recite my Mother's fame;
   When wicked men blaspheme Thee,
   I'll love and praise Thy name.

3. The Saints are high in glory,
   With golden crowns so bright;
   But brighter far is Mary,
   Upon her throne of light.
   Oh, that which God did give Thee,
   Let mortal ne'er disclaim;
   When wicked men blaspheme Thee,
   I'll love and bless Thy name.

4. But in the crown of Mary
   There lies a wondrous gem,
   As Queen of all the angels
   Which Mary shares with them.
   "No sin hath e'er defiled Thee,"
   So doth our faith proclaim;
   When wicked men blaspheme Thee,
   I'll love and bless Thy name.

5. And now, O Virgin Mary,
   My Mother and my Queen,
   I've sung Thy praise—so bless me,
   And keep my heart from sin;
   When others jeer and mock Thee,
   I'll often think how I,
   To shield my Mother Mary,
   Would lay me down and die.

Look down, O Mother Mary!

Grazioso.

1. Look down, O Mo - ther Ma - ry! From Thy bright throne a - bove; Cast down up - on Thy chil - dren One on - ly glance of love. And if a heart so ten - der With pi - ty flows not

Copyright, 1884, by E. F. MacGonigle.

o'er, Then turn a - way, O Mother! [*And look] And

CHORUS.

look on us no more. Look down, O Mo - ther

mf

Ma - ry! From Thy bright throne a - bove; Cast

mf

down up-on Thy children One on-ly glance of love. . .

2. See how ingrate and guilty
We stand before Thy Son;
His loving heart reproaches
The evil we have done.
But if Thou wilt appease Him,
Speak for us but one word:
Thou only canst obtain us
The [*pardon] pardon of our Lord.
CHO.—Look down, etc.

3. O Mary, dearest Mother!
If Thou wouldst have us live,
Say that we are Thy children,
And then He will forgive.
Our sins make us unworthy
That title still to bear,
But Thou art still our Mother!
[*Then show] Then show a mother's care.
CHO.—Look down, etc.

4. Unfold to us Thy mantle,
There stay we without fear;
What evil can befall us
If, Mother, Thou art near?
O sweetest, dearest Mother!
Thy sinful children save;
Look down on us with pity,
[*Who Thy] Who Thy protection crave.
CHO.—Look down, etc.

* The words in brackets are used only in *singing*.

Evening Prayer.

Moderato.

mp

Ma - ry, the day is wan - ing, Stars from the heavens

mp

Stars from the heav - ens

gleam - ing, Queen to Thy shel - ter fly - ing,

gleam - ing,

Raise we our eve - ning prayer. Sweet - ly in Thee con -

Raise we our eve - ning prayer. In

- fid - ing, Make us this night Thy care;

Thee con - fid - ing, Make us this night Thy care, Thy care; O

From "Anthem Gems," by permission.

Queen, to Thy shel - ter fly - ing, Raise we our eve - ning

Queen, to Thy shel - ter fly - ing, Raise we our eve - ning

prayer. Ma - ry, the day is wan - ing,

prayer, our eve - ning prayer.

Stars from the heav - ens gleam - ing, Queen, to Thy shel - ter

Stars from the heav - ens gleam - ing,

Fine.

fly - ing, Raise we our eve - ning prayer.

Raise we our eve - ning prayer.

While all . . . . . un - con-scious sleep - ing,

mp

pp

While all un-con - scious sleep - ing,

pp

Organo.

Accompaniment ad lib.

Have . . . . . us, oh, have us in Thy keep - ing.

Oh, have us in Thy keep - ing.

Organo.

Ma - - - - ry, graciously hear . . . . us,

Ma - ry, gra - cious - ly hear . . . . . us,

Organo.

Kind - - - ly Thy care be - stow,

Kind - ly Thy care be - stow, Thy care be -

Organo.

Oh, Moth - er, Ma - ry, pro - tect us, ... Oh, Ma - ry, pro -

stow, Moth - er, Ma - ry, pro - tect us, then, pro -

Organo.

- tect us, most lov - ing - ly; Oh,

- tect us most lov - ing - ly; most lov - ing -

Organo.

. . . . . Moth - er, Ma - ry, pro - tect us, ... Oh, Ma - ry, pro -

- ly; Moth - er, Ma - ry, pro - tect us, then, pro -

Organo.

- tect us . . . . with Thy sweet hand.

D.C. al Fine.

- tect us . . . . with Thy sweet hand, sweet hand.

D.C. al Fine.

Organo.

O Come and Mourn.

Slowly.

mf

1. O come and mourn with me a - while; See,

mf

Ma - ry calls us to her side! O

come and let us mourn with her;

Je - sus, our Love, ... Je - sus, our Love, is cru - ci - fied!

Je - sus, Je-sus, our Love, our Love, is cru - ci - fied!

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2. Have we no tears to shed for Him,
While soldiers scoff and Jews deride?
Ah! look how patiently He hangs:
Jesus, our Love, is crucified!

3. Seven times He spoke seven words of love,
And all three hours His silence cried
For mercy on the souls of men:
Jesus, our Love, is crucified!

4. Death came, and Jesus meekly bowed,
His failing eyes He strove to guide
With mindful love to Mary's face:
Jesus, our Love, is crucified.

5. Come, take thy stand beneath the Cross,
And let the Blood from out that Side
Fall gently on thee drop by drop:
Jesus, our Love, is crucified!

6. O love of God! O sin of man!
In this dread act your strength is tried;
And victory remains with love,
For He, our Love, is crucified!

To Our Blessed Lady.

(FOR THE SOULS IN PURGATORY.)

Moderato.

mp

1. O, turn to Je - sus, Mo - ther, turn,

mp

And call Him by His ten - derest names;

Pray for the Ho - ly Souls that burn

This hour a - mid the cleans - ing flames.

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CHORUS.

mp

Mo - ther of great mer - cy! Let these Souls have part In

mp

thy sweet pray'rs each hour To Je - sus' Sa - cred Heart, In

dimdo.

thy sweet pray'rs each hour To Je - sus' Sa - cred Heart.

2. They are the children of thy tears;
   Then hasten, Mother! to their aid,
In pity think each hour appears
   An age while glory is delayed.

3. O Mary! let thy Son no more
   His lingering Spouses thus expect:
God's children to their God restore,
   And to the Spirit His elect.

4. Pray then, as thou hast ever prayed;
   Angels and souls all look to thee;
God waits thy prayers, for He hath made
   Those prayers His law of charity.

Hymn to St. Patrick.

Allegro.

mf

1. Hi - bernia's champion Saint, all hail! With fade-less glo - ry

mf

crown'd; The off-spring of your ar - dent zeal, This

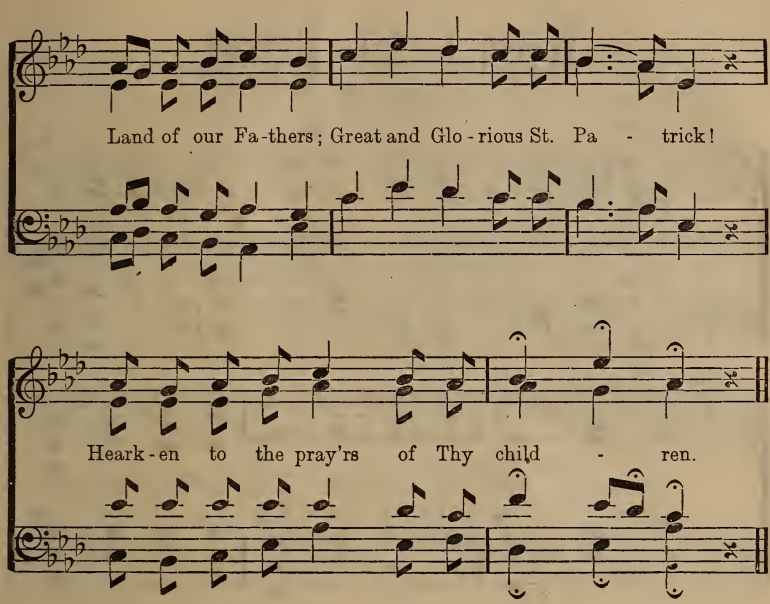
day your praise shall sound, This day your praise shall sound.

Chorus.

f

Great and Glorious St. Pa - trick! Pray for that dear Coun-try, The

f



2. Borne on the wings of charity,
   To Erin's coast you flew,
   Bade Satan from her valleys flee,
   And his dark shrines o'erthrew.
   CHO.—Great and Glorious, etc.

3. From faith's bright camp the demon fled,
   The path to Heaven was cleared;
   Religion raised her beauteous head,
   An isle of saints appeared.
   CHO.—Great and Glorious, etc.

4. To God, Who sent you to our isle,
   Be endless glory given;
   O may He ever on it smile,
   And lead its sons to Heaven!
   CHO.—Great and Glorious, etc.

Hymn to St. Patrick.

No. 2.

Allegro.

f

1. Hi - ber - nia's champion Saint, all hail! With fade-less glo - ry

f

crowned; The off - spring of your ar - dent zeal, This

Chorus.

Organo.

day your praise shall sound. Great and Glo - rious St.

mp

Pa - trick! Pray for that dear Country, the Land of our Fa - thers;

mp

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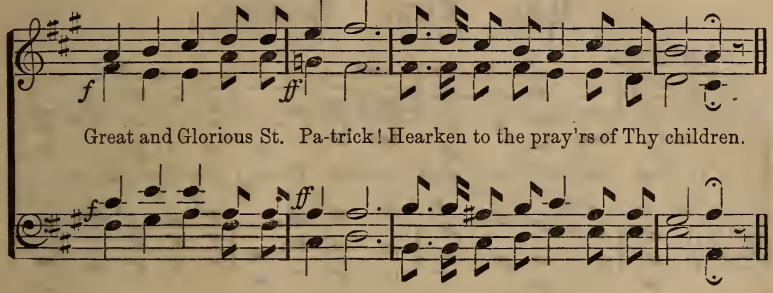

2. Borne on the wings of charity,
   To Erin's coast you flew,
   Bade Satan from her valleys flee,
   And his dark shrines o'erthrew.
   CHO.—Great and Glorious, etc.

3. From faith's bright camp the demon fled,
   The path to Heaven was cleared;
   Religion raised her beauteous head,
   An isle of saints appeared.
   CHO.—Great and Glorious, etc.

4. To God, Who sent you to our isle,
   Be endless glory given;
   O may He ever on it smile,
   And lead its sons to Heaven!
   CHO.—Great and Glorious, etc.

The First Beatitude.

Allegretto.

mf

1. Blest are the poor who for their Lord Have cast the world a-

mf

-way, And burst a-sun-der ev'-ry cord That

bound them to its sway. O, blest are they, in

f CHORUS.

f

spir-it poor, Who thus the world de-spise, And

mp

mp

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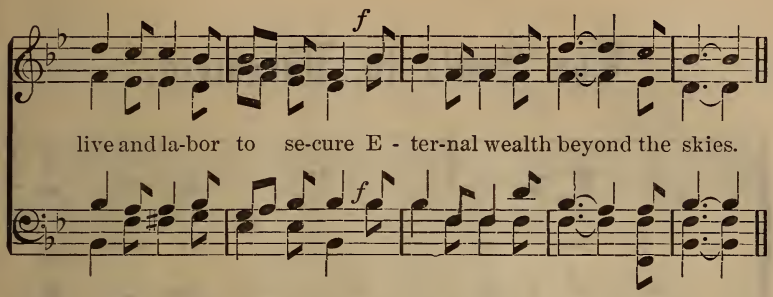

2. In vain the world will smile,—applaud,
   In vain disclose its charms;
   The freedom of the sons of God
   Has freed them from its arms.

3. No lustre has the gold for them,
   Nor pearl nor ruby bright;
   The richly-studded diadem
   Is worthless in their sight.

4. The treasures of the earth and sea
   For them would not suffice;
   The only wealth they prize is He—
   The Pearl beyond all price.

5. No with'ring cares their hearts corrode,
   Nor lust of gain inspires,
   Their souls feel not the crushing load
   Of vile or vain desires.

6. To work for God—their labor this,
   Their joy, their only care;
   And where their priceless Treasure is,
   Their hearts are also there.

7. No thieves to Heav'n come with base plot
   To steal away their joy;
   The biting moth can enter not,
   Nor can the rust destroy.

The Souls in Purgatory.

Religioso.

mp

1. O Dear - est Lord, we hum - bly crave Thy

mp

mer - cy for the ho - ly dead, Who suf - fer in the

mf

burn - ing wave The rig - ors of Thy jus - tice dread!

mf

mp

O Je - sus, un - to our re - quest In pi - ty let Thy

mp

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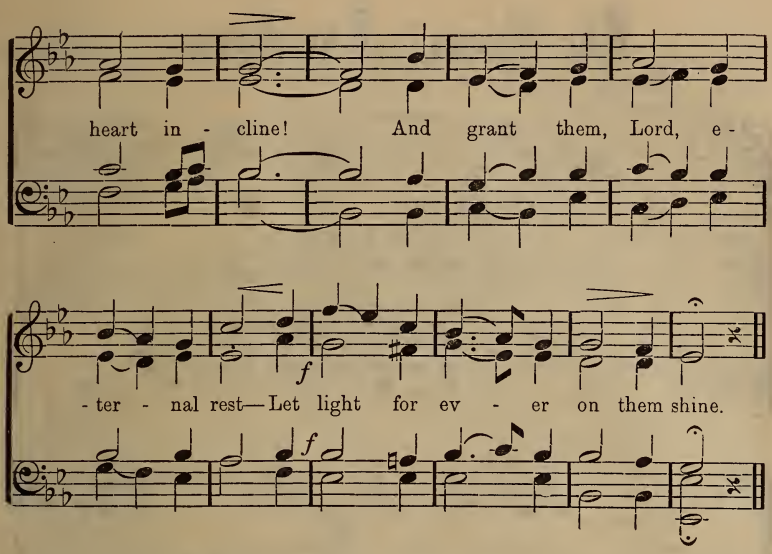

2. Behold how patiently they bear
   The flames that cleanse, the pangs that thrill,
And bless and praise Thee, even there
   Submissive to Thy holy Will.
O, by the pains that racked Thy breast
   From life's first dawn to life's decline,
Grant—grant them, Lord, eternal rest—
   Let light for ever on them shine.

3. They've conquered in the holy fight—
   The shock of earth and hell withstood;
They are the heroes of Thy might,
   They are the purchased of Thy Blood.
Then clasp them, Jesus, to Thy breast;
   For though they suffer they are Thine.
And grant them, Lord, eternal rest—
   Let light for ever on them shine.

4. O, listen to those piteous cries
   They waft to Thee by night, by day;
The sob of love that vainly tries
   To rush unto its God away!
By absence, more than pain, distressed,
   With love they burn, with love they pine;
Then grant them, Lord, eternal rest—
   Let light for ever on them shine.

The Cross! The Cross!

Moderato.

Soprano. *mf*

The Cross! the Cross! . . . . Ye Faithful all! . . . . Ye Soldiers

Alto. *mf*

The Cross! the Cross! ye Faithful all! . . . .

Tenore and Basso. *mf*

bound . . . . to grace's call! A league is signed 'twixt Heaven and

Ye Soldiers bound to grace's call! A league is signed 'twixt Heaven and

you . . . . In Blood which shines . . . . on foreheads true, That ev-'ry

p

you . . . In Blood which shines on foreheads true, That ev-'ry

p

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sin . . . . ye'll shun and fly . . . . Soon as its plague spot ye des -

sin . . . . ye'll shun and fly . . . . Soon as its plague spot ye des -

That ev-'ry sin ye'll shun and fly . . . . Soon as its plague spot ye des -

p

- cry . . . . That pleasure ne'er . . . . with pleasing wile, Nor

- cry, ... That pleasure ne'er . . . . with pleasing wile, Nor

- cry, ... That pleasure ne'er with pleasing wile, Nor

f CHORUS.

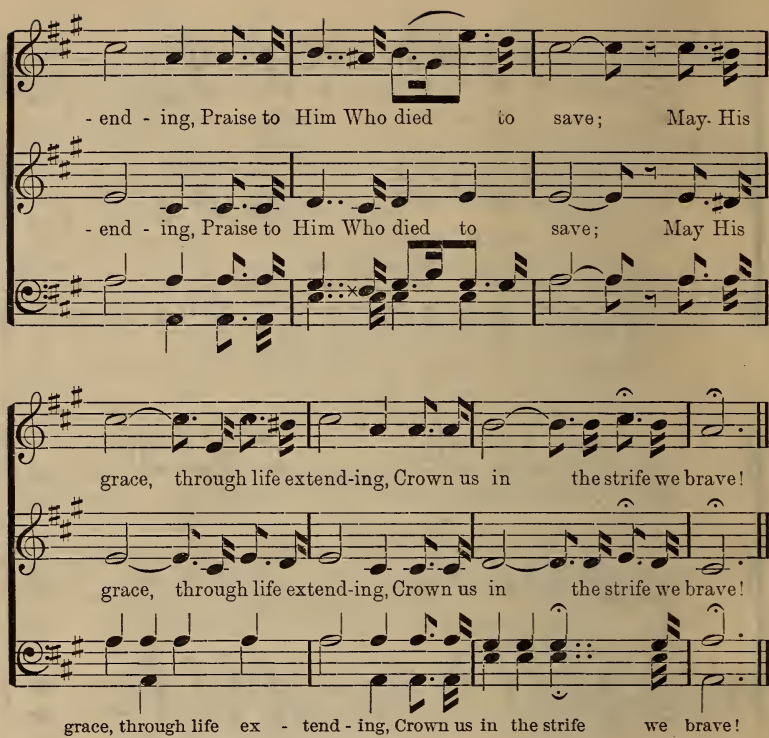
pain, shall from your God beguile. Praise to Je - - sus' love un -

f

pain, shall from your God beguile. Praise to Je - - sus' love un -

f

pain, shall from your God be - guile. Praise to Je - sus' love un -



2. A palace bright and throne most fair,
A crownlet decked with jewels rare,
Are yours to hold and yours to win
In fight which now you wage with sin.
The battle-day will soon be o'er:
Your Lord hath trod the field before;
His faith your shield, His hope your helm,
No terror shall your souls o'erwhelm.
CHO.—Praise to Jesus' love, etc.

3. Be chaste and gentle, kind and true.
Of word or deed have naught to rue;
Seek Mary's favor, Mary's love,
And live on earth with her above;
Through her your hearts to Jesus give
And here in holy concord live,
Till of your home, that's ever nigh,
The gates unfold at death's last sigh.
CHO.—Praise to Jesus' love, etc.

Lauda Sion.

Moderato.

f TUTTI.

Lau - da Si - on Sal - va - to - rem, lau - da

f

du - cem et pa - sto - rem, lau - da du - cem

lau - da Si - - on

et pa - sto - rem, lau - da Sal - va-

- to - rem, lau - da du - cem et pa - sto - rem in

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hym - nis et can - ti - cis, in hym - nis et can - ti-

in hym - nis et can - ti-

cis. Quan-tum po - tes, tan - tum au - - de: qui - a

cis. Quan-tum po - tes, tan - tum au - - - de: qui - a

ma - jor om - ni, om - - ni lau - de,

ma - jor om - ni, om - ni lau - de,

qui - a ma-jor om-ni lau-de, nec lau-da-re suf-fi - cis.

nec lau - da - - re suf - fi-cis. Sit

Sit laus ple - na, sit so - no - ra,

laus, laus

Sit ju - cun - da, sit de - co - ra,

dolce.

sit ju - cun - da, sit de - co - - ra

sit ju - cun - - da, sit de-

cresdo. *f*

men - tis, men - tis ju - bi - la - ti - o.

f

-co - ra men - tis, men - tis ju - bi - la - ti - o.

Sop. Solo.

Dolce.

Ec - ce pa - nis An - ge - lo - rum, fa - ctus

Chorus.

p

Ec - ce pa - nis An - ge - lo-rum, fa-ctus, fa - ctus

p

p

ci - - bus vi - - a - to - rum.

ci - - bus vi - - a - to - rum. Bo -

Bo - ne pa - stor, pa - nis ve - re

- - - ne pa - stor, pa - - - nis ve - re Je - su

Je - su no - stri mi - se - re - re:

no - - - stri mi - se - re - - - re:

TUTTI.

p

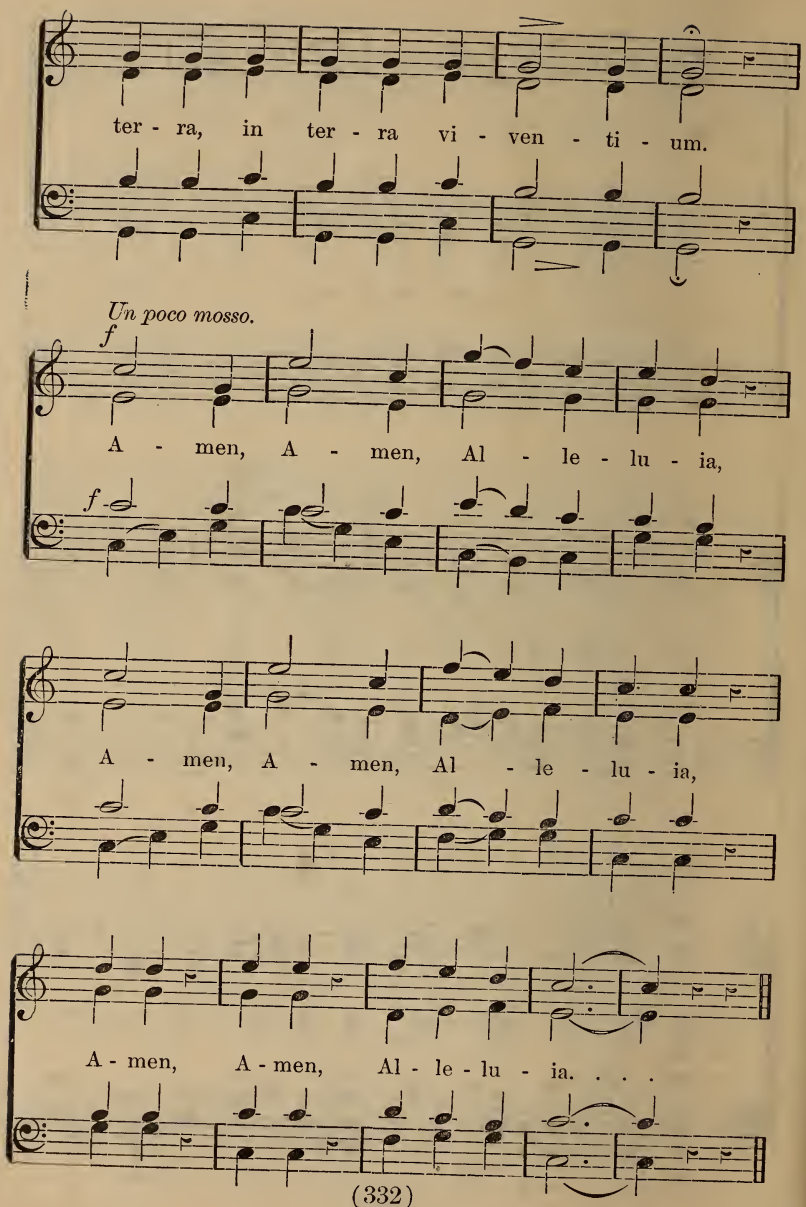
Tu nos bo - na, bo - na fac vi-

p

vi-

-de - re in ter - ra vi - ven - ti - um, in

de - - re in ter - - ra vi - ven - ti - um,


ter - ra, in ter - ra vi - ven - ti - um.
Un poco mosso.
f
A - men, A - men, Al - le - lu - ia,
f
A - men, A - men, Al - le - lu - ia,
A - men, A - men, Al - le - lu - ia. . . .

O Salutaris Hostia.

Larghetto.

mf

1. O sa - lu - ta - ris Ho - sti - a, Quæ
2. U - ni Tri - no - que Do - mi - no Sit

mf

cœ - - li pan - dis o - - sti - um: Bel -
sem - - pi - ter - na glo - - ri - a, Qui

cres.

- la pre - munt ho - sti - li - a, Da ro - bur,
vi - tam si - ne ter - mi - no No - bis do -

dim.

p

fer au - xi - li - um.
- net in pa - tri - a. A - - men.

p

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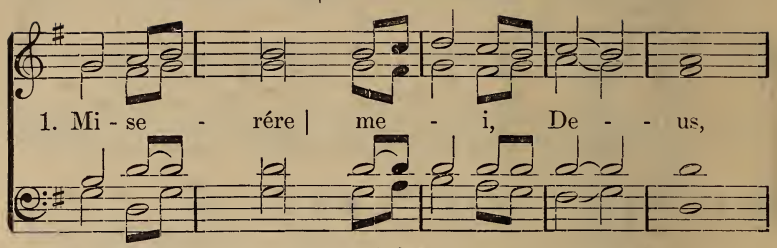
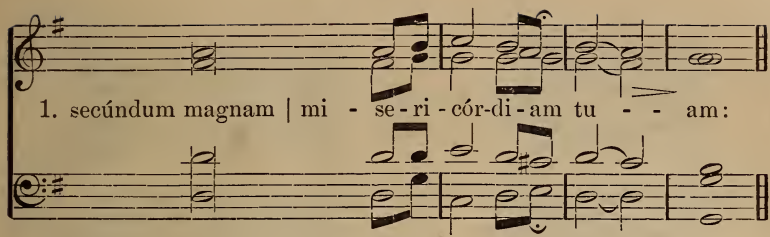
Miserere.



2. Et secúndum multitúdinem | mise-ra-ti-	ó-num tu-	á - -	rum,
3. Amplius lava me | . . ab i-ni-qui-	tá - te	me - -	a:
4. Quóniam iniquitátem meam | e- -	go co - -	gnó -	sco:
5. Tibi soli peccávi | . . et ma-lum	co-ram te	fe - -	ci:
6. Ecce enim | . . . in iniqui-tá-ti-	bus con- -	cé - -	ptus sum:
7. Ecce enim | . . . veri-tá-tem	di - le - -	xí - -	sti:
8. Aspérges me | . . . hy-só-po	et mun-	dá - -	bor:
9. Audítui meo | . . dabis gáu-dium	et læ-	tí - ti	am:
10. Avérte fáciem tuam | . . . a pec-	cá - tis	me - -	is:
11. Cor mundum | . . . cre-a	in me	De - -	us:
12. Ne projícias me | . . . a . . .	fá - ci-e	tu - -	a:
13. Redde mihi lætítiam | . . . Sa-lu-	tá - ris	tu - -	i:
14. Docébo | . . . . . i-ní-quos	vi - as	tu - -	as:
15. Líbera me de sanguínibus, Deus, | De-us sa-	lú - tis	me - -	æ:
16. Dómine, | . . . . . la-bia	me - a a-	pé - -	ries:
17. Quóniam si voluísses sacrifí- cium | de -	dís - sem	ú - -	tique:
18. Sacrifícium Deo | . . spíri-tus con-	tri - bu-	lá - -	tus:
19. Benígne fac Dómine, | in bona volun-tá-te	tu - a	Si -	on,
20. Tunc acceptábis sacrifícium justítiæ, | oblatió-nes, et	ho - lo-	cáu - -	sta:
21. Gló - - - - - - - ri - a	Pa - tri et	Fí - -	lio,
22. Sicut erat in princípio | . . et . .	nunc, et	sem - -	per,

Miserere.



2. dele | . . . . . i-ni-qui-	tá - tem	me - -	am.
3. . . . . et a pec-cá - to	me - o	mun - -	da me.
4. et peccátum meum | . . . . con-tra	me est	sem - -	per.
5. ut justificéris in sermónibus tuis, | et vin-cas cum	ju - di-	cá - -	ris.
6. et in peccátis | . . . concé-pit me	ma - ter	me - -	a.
7. incérta et occúlta sapiéntiæ tuæ | ma-ni-fe-	stá - sti	mi - -	hi.
8. lavábis me, | . . et super ni-vem	de - al -	bá - -	bor.
9. et exultábunt ossa | . . . hu -	mi - li -	á - -	ta.
10. et omnes | . . . iniqui-tá - tes	me - as	de - -	le.
11. et spíritum rectum ínnova | in vi-	scé - ri-bus	me - -	is.
12. et Spíritum Sanctum tuum | ne . .	áu - fe-ras	a	me.
13. et Spíritu | . . . . . prin-ci-	pá - li con-	fír - -	ma me.
14. et impii | . . . . . ad te	con - ver-	tén - -	tur.
15. et exultábit lingua mea | . . ju -	stí - ti-am	tu - -	am.
16. et os meum | . . annunti-á - bit	lau - dem	tu - -	am.
17. holocáustis | . . . . non . .	de - le -	ctá - -	beris.
18. cor contrítum et humiliátum, | De-us	non de -	spí - -	cies.
19. . . . . ut ædifi-cén-tur	mu - ri Je-	rú - -	salem.
20. tunc impónent | . . super al-tá - re	tu - um	ví - -	tulos.
21. . . . . et Spi-	rí - tu-i	San - -	cto.
22. et in sæcula | . . . . . sæ - cu-	ló - rum.	A - -	men.

Pange Lingua.

1. Pange, lingua, gloriósi
Córporis mystérium,
Sanguinísque pretiósi,
Quem in mundi prétium
Fructus ventris generósi
Rex effúdit géntium.

2. Nobis datus, nobis natus
Ex intácta Vírgine,
Et in mundo conversátus,
Sparso verbi sémine,
Sui moras incolátus,
Miro clausit órdine.

3. In suprémæ nocte cœnæ,
Recúmbens cum frátribus,
Observáta lege plene
Cibis in legálibus,
Cibum turbæ duodénæ
Se dat suis mánibus.

4. Verbum caro panem verum
Verbo carnem éfficit:
Fitque Sanguis Christi merum:
Et si sensus déficit,
Ad firmándum cor sincérum
Sola fides súfficit.

5. Tantum ergo Sacraméntum
Venerémur cérnui:
Et antíquum documéntum
Novo cedat rítui:
Præstet fides suppleméntum
Sénsuum defectui.

6. Genitóri, Genitóque
Laus et Jubilátio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedénti ab utróque
Compar sit laudátio. Amen.

℣. Panem de Cœlo præstitísti eis. (Allelúia.)

℟. Omne delectaméntum in se habéntem. (Allelúia.)

1. Sing, my tongue, the Saviour's glory,
Of His Flesh the mystery sing;
Of the Blood all price exceeding,
Shed by our Immortal King,
Destined for the world's redemption,
From a noble womb to spring.

2. Of a pure and spotless Virgin
Born for us on earth below,
He, as Man with man conversing,
Stayed the seeds of truth to sow;
Then He closed, in solemn order,
Wondrously, His life of woe.

3. On the night of the Last Supper,
Seated with His chosen band,
He the paschal victim, eating,
First fulfills the Law's command;
Then, as food to all His brethern,
Gives Himself with His own hand.

4. Word made flesh, the bread of nature
By His word to Flesh He turns;
Wine into His Blood He changes:—
What though sense no change discerns
Only be the heart in earnest,
Faith her lesson quickly learns.

5. Down in adoration falling
Lo! the Sacred Host we hail;
Lo! o'er ancient forms departing,
Newer rites of grace prevail:
Faith for all defects supplying,
Where the feeble senses fail.

6. To the Everlasting Father,
And the Son Who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might, and endless majesty. Amen.

℣. Thou didst give them bread from Heaven. (Alleluia.)

℟. Containing in itself all sweetness. (Alleluia.)

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